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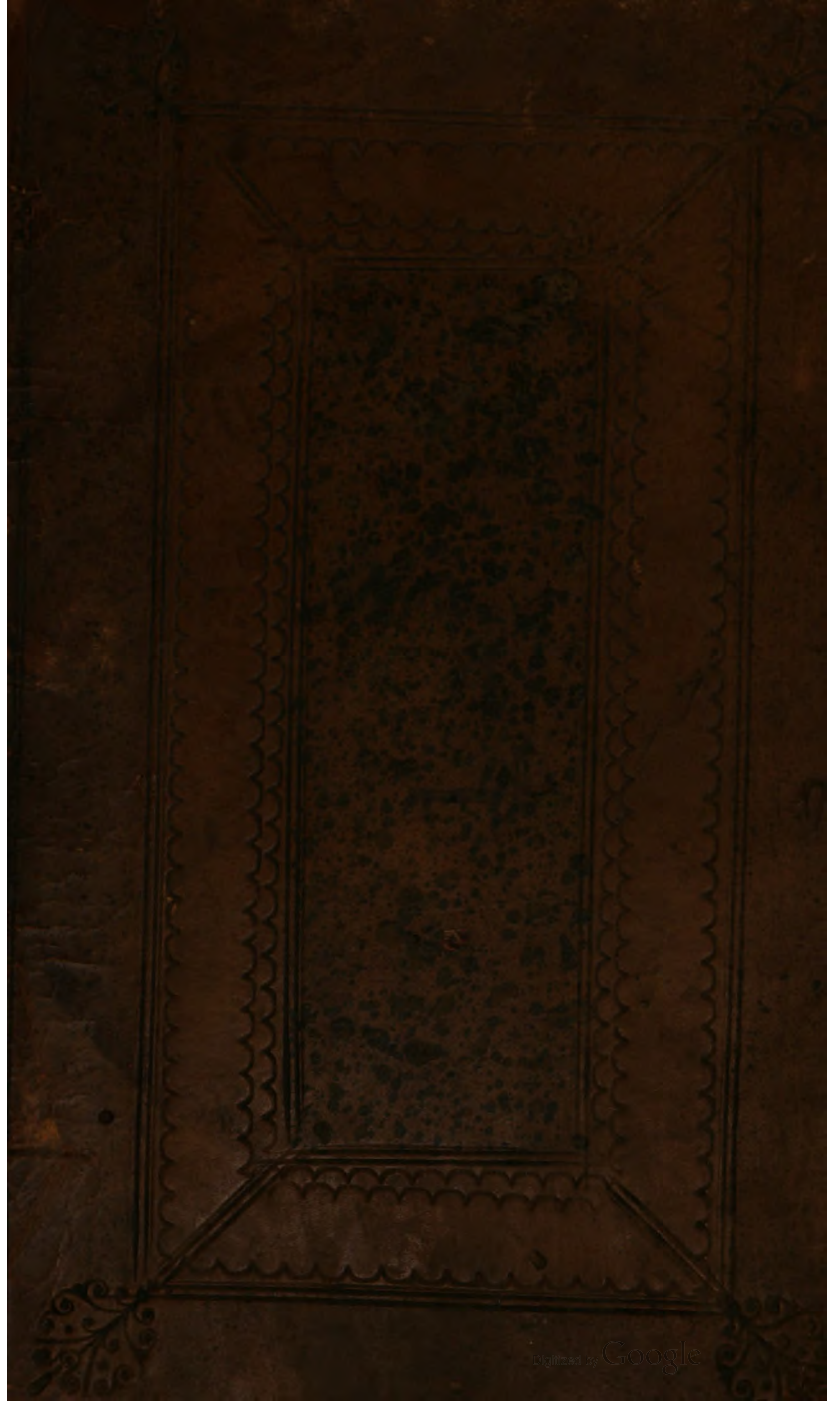
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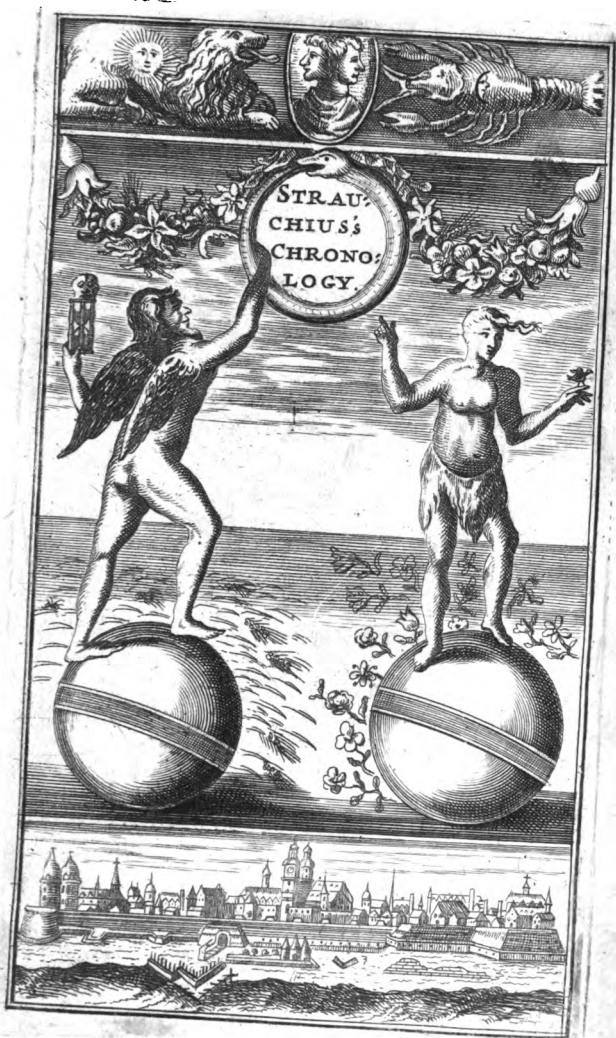


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7
Breviarium Chronologicum.

OR A
TREATISE

Describing the
TERMS and Most Celebrated CHA-
RACTERS, PERIODS and EPO-
CHA's used in
CHRONOLOGY.

By *Giles Strachius*, D. D. and Publick Pro-
fessor in the University of *Wittebergh*.

Now done into *English* from the Third
Edition, in *Latin*. By
RICHARD SAULT, F. R. S.

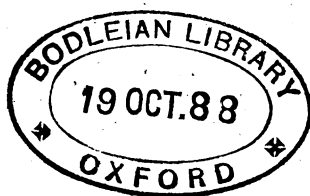
The Second Edition, Corrected

And *Enlarged* with all the usefulest things
(omitted by the Author) taken from Dr. *Bever-
ridge's Institutiones Chronologicae*, and Dr. *Holder of
Time*; as also the *Epocha's* of the Principal King-
doms and States of *Europæ* with Tables, calculated
to the Authors Method.

L O N D O N :

Printed for *A. BOSVILE* at the *Dial* and
Bible against *St. Dunstan's Church* in *Fleet-
street*. 1704.

22012 : e. 4.



TO THE READER.

Reader,

I *Here present thee with the Translation of an Author who has never yet appeared in an English Dress; one so famous for that sort of Learning he treats of, that I thought it might prove no ungrateful Work to the Publick to make him speak our Language, which has hitherto been so great a Stranger to Chronology, the Subject which our Author here so learnedly handles. In it thou wilt find that Accuracy, Method, and Exactness, that it may justly be esteemed the most useful Book of this kind that has ever yet appeared abroad in the World, and withall so fully written, that it contains all that is necessary to be taught a young Gentleman concerning Chronology.*

The Usefulness of this Study I cannot better recommend to thee, than in the Words of the Ingenious and Learned Mr. Lock; who thus expresses himself upon this Occasion in his Extraordinary Thoughts concerning Education (p. 327.) With Geography (says he) Chronology ought to go Hand in Hand;

To the Reader.

I mean, the general Part of it; so that he may have in his Mind a View of the whole Current of Time, and the several considerable Epochas that are made use of in History. Without these two, History, which is the great Mistress of Prudence and Civil Knowledge, and ought to be the proper Study of a young Gentleman, or Man of Business in the World; without Geography and Chronology, I say, History will be very ill retained, and very little useful; but be only a Jumble of Matters of Fact confusedly heaped together without Order or Instruction. 'Tis by these that the Actions of Mankind are ranked into their proper Places of Times and Countries; under which Circumstances they are not only much easier kept in the Memory; but in that natural Order are only capable to afford those Observations which make a Man the better and theabler for reading them. *After this; he extends his due Praises to our Author, as the best Chronologer he has met with yet extant: (his words are these)* The most useful Book I have seen in that part of Learning, is a Treatise of *Strauchius* under the Title of *Breviarium Chronologicum*, out of which may be selected all that is necessary to be taught a young Gentleman concerning Chronology. *But herein he only follows the Opinion of the Learned World, which has always discovered a particular Value for this Piece, as may appear by the several large Impressions that*

To the Reader.

that have been bought up since its first Publication ; and 'tis for this Reason I presume to set it in a clearer Light and more publick View ; that a Book of such General Use and Concernment may not any longer be continued to a particular Set of Men : Upon which score I hope this Translation may meet with an Acceptance and Entertainment suitable to the Worth and Character of the Author.

As to the Translation it self, the Author's Method has been followed in every thing, except in that tedious Way he has made use of, by Question and Answer ; which breaking off so often the Thread of the Discourse, renders it less pleasing to the Reader, and not more useful. This I think I may modestly say, I have amended, by turning the Authors Questions into a Marginal Summary of the adjoining Section ; and the Answer of it, which in the Original is long and full of Quotations, into the Section it self ; and these agree generally to the several Responses there ; which 'tis to be hoped may be more agreeable and easier retained by thee.

The Quotations, which are many in the Original, and much used by most German Writers, I have only taken the Sence of, except such as are most material: And where the Author is so prolix in things of little Moment, and only shews his Skill in confuting the Author of the Mystic Chronology, and others not of his Opinion, I have thought fit rather to give thee the Sum of it than cumber thee (as Mr. Lock calls it Pag. 328.) with his Arguments at large.

To the Reader.

Such was the condition in which the former Impression appeared; so that now it remains only to acquaint the Reader with what recommendatory Improvements he may expect in the Impression I now offer. It must be own'd that the Translators Absence from the Press, joyn'd to the carelesness and hurry of the Printer, rendered the Translation very lame and faulty in the first Edition. But to atone for so great a Crime, particular care has been taken in this to collate every Line of the Translation with the Original, and to make such Alterations, as ('tis presumed) will be reckoned Improvements: not to mention that the Press has been narrowly observed, and 'tis hop'd the Reader will here meet with as correct an Edition, as can be expected in a work of this Nature.

In regard this Book is recommended to the World for a compleat Summary of all the necessary and useful parts of Chronology, I have now endeavoured to render it yet more compleat, by interlacing the respective Chapters with Additions out of the Learned Dr. Beveridge's Institutiones Chronologicæ, and Dr. Holder's Discourse of Time: Among which I have taken particular notice of Dr. Holder's Account of the Original and Imperfection of the Golden Number, as applied in the first Column of the Calendar of the Common Prayer Book.

In the last place 'twas thought not improper to carry down and apply the Chronological Epochs to the present States and Kingdoms of Europe; and to subjoyn Tables of all the respective Kings, with the date of their Deaths, applied

to

To the Reader.

to the corresponding Characters of the Julian Period, and the Cycles of the Sun, Moon and Indiction ; under this head I have taken occasion to allot room for the Epocha of the Papal Hierarchy, and that of the Reformation ; such remarkable Revolutions being very considerable in the History of our times, and worthy of a particular regard.

Upon the whole, 'tis presum'd, the Correctness of this Edition, the Justness of the Translation, and the seasonable Accession of proper Additions, will plead for the merit of the Book, and save me the trouble of any farther Recommendation,

T H E

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The End of the Contents.

*The Authors Preface relating to the Epocha's
contained in this Book.*

Courteous Reader,

TO give you at once a short View of all the Epocha's, which (after our general Doctrine of Time) we have treated of in this Epitome; and to shew you the most compendious Way of making an exact Connexion betwixt the several Epocha's, we have here exhibited in a small Table the difference betwixt the *Julian* Period and all the other Epocha's. As for Example; If the year of Christ 1664, and the fifth Month of the year, commonly called the Month of *May*, be given; to find out the Synchronisms of these Epocha's, you must first know the year of the *Julian* Period: for this end you must add out of the abovementioned Table 4713 years to the before-said Sum, and the Product will shew you the year of the *Julian* Period, to wit, 6377, which is correspondent to the given year of Christ. Now If you subtract from the year thus found the Sum you find opposite to each Epocha, this shews you the true Method of making a just Connexion betwixt these Epocha's and the known year of Christ. It is further to be observed, That where you find an Asterisk or * affixed to any of these Epocha's, it imports, that the usual Computation of the years of this Epocha is not congruous to the *Julian* Period; and that therefore the Connexion betwixt them is to be looked for in our *Computistica*.

From

From the beginning of the *Julian Period*, to

	Y.	M.
1 <i>The Creation of the World,</i>	763	9
2 <i>The Jewish Epocha,</i>	952	8
3 <i>Moses's Flood,</i>	2419	10
4 <i>Porphyrus's Chaldaick Epocha,</i>	2480	
5 <i>Assyrian Kingdom,</i>	2537	
6 <i>Nativity of Abraham,</i>	2711	
7 <i>---his Calling,</i>	2786	
8 <i>Iſaac's Nativity</i>	2811	
9 <i>Abraham's Death,</i>	2886	
10 <i>Beginning of the Kingdom of the Argives,</i>	2856	
11 <i>Beginning of the Kingdom of Athens,</i>	3157	
12 <i>Departure out of Egypt,</i>	3216	3
13 <i>Entring of the Iſraelites into Palæſtine,</i>	3261	9
14 <i>Their Tilling it,</i>	3262	9
15 <i>Deſtruction of Troy,</i>	3529	5
16 <i>David's Reign,</i>	3653	
17 <i>First Foundation of the Temple,</i>	3696	4
18 <i>Its Encœnia,</i>	4703	9
19 <i>The Deſection of Jeroboam,</i>	3733	
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21 <i>Mandaucæ, the 2d,</i>	3865	
22 <i>Sofarmus, the 3d,</i>	3915	
23 <i>Artica, the 4th,</i>	3945	
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69	The Death of Constantine the Great,	5049	5
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71	* The Epocha of the Hegira,	5334	6
72	* The Epocha of Yezdejerd,	5344	5
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Br.

Breviarium Chronologicum.

Or a Short View of

CHRONOLOGY.

The INTRODUCTION Explaining the Nature and Constitution of Chronology.

RULES.

1. *Chronology is a Science that treats of Time, as 'tis intitled to Quantity; for the benefit of History.*
2. *'Tis divided into the General and Special part.*
3. *The General part is that which considers time in general, with its divers Denominations and Characters, and explains the Julian Period, the common Receptacle of all Epocha's.*
4. *The Special part is that which considers time in particular, by demonstrating the certainty of Epocha's, and taking a view of the Calendars or Fasti of divers Nations.*
5. *Therefore the Special part includes a review of Epocha's and the measures of Computation.*

§. 1. **C**hronology is a Discipline of a peculiar form, *Chronology* by which 'tis distinguished from all others. *a discipline distinguished from all others.* Some indeed refer all our knowledge of Time to Astronomy; upon the plea that what we know of it is but very little, and that the very definition of it is unknown to us, pursuant to the Testimonies of *Augustin*, Confes. l. 14. and *Cicero de Juvent.* But their plea is not conclusive; for doubtless that Discipline

INTRODUCTION.

pline which has a peculiar adæquat object in its view, must be of a distinct nature from all others: And that Time the object of Chronology is such will appear from the following Discourse.

Chronology a Science. §. II. Chronology is a Science, for 'tis possessed of all the Conditions, that are requisite to a Science; particularly it treats of a scientifick object, 'tis intituled to suitable affections or properties, and as for Causes their place is supplied by the Chronological Characters. If a Chronologer were required to demonstrate (for instance) that the year of Christ 1664, was the 6377th year of the *Julian Period*, it might be done after this manner: That year which has 21 for the character of the Solar Cycle, 12 for the Lunar, and 2 for the Cycle of Indiction, must needs be the 6377th year of the *Julian Period*; But the 1664th year of Christ is such, *Ergo, &c.* Demonstrations of this nature are to be met with in every *Epocha*: So that the ignorance and uncertainty of Chronologers is to be imputed to the Supine negligence and errors of the Artists, and not to the Art it self.

Chronology distinguished from History. §. III. Some erroneously confound History with Chronology; but though a Chronologer considers time for the use of History, yet 'tis certain Chronology and History don't coincid: for Chronology explains Time it self, and declares how it comes to be invested with such and such characters; whereas History is a relation of things done in the course of Time. In the relations of matter of fact, History pretends to no Demonstrations; but Chronology produces the firmest that are. The Chronologer disposeth the times, and gives certain characters of them; the Historian records things done, and fills up the spaces which the other leaves empty. Yet we deny not that these Sciences are serviceable to each other, since the Historian often receives the characters together with the Time noted by them from the Chronologer. Hence some say, History has two Eyes, *Chronology* and *Geography*. *Yea Scaliger Proleg. in Euseb.* makes Chronology to be the Soul of History, and to excell it as much as the Soul doth the Body. They that please may also see what *Petavius Ration. Tempor. part. 1. l. 1. c. 1.* says of them.

§. IV. *Petavius*

INTRODUCTION.

3

§. IV. *Petavius Proleg. Operis Chronol. c. 3.* will have Chronology and the Doctrine of Times to differ thus. *Chronology* (says he) is an Art which assigns things past to their several times, by the help of certain notes and characters; But the doctrine of times is a Science which inquires into the conditions and properties of time as it may be useful to Mankind. But I can observe no other difference between them than between *Homo* and *ἄνθρωπος*, or between *Naturalis Scientia* & *Physica*. Neither do we see how these things agree with *Petavius's* promise, that he would treat of this Science according to the Philosophers, and especially according to the Logicians.

§. V. A Science is said to be Subalternat, not only when it acknowledges another Science to be superior to it in the universality of the Object, in which sense it may be said that all Sciences are subalternate to Metaphysics; but also where its subject is contain'd in the subject of another Science, yet so as that it adds some accidental difference to it; as also when it assumes the conclusions of another Science as Principles. Whereas therefore Chronology has not only an object contained under the object of Astronomy, and supperadds to it some accidental difference, as the distinction of it into certain Periods, and the consideration of it in subserviency to History; but also assumes the most of its Principles out of Astronomy, as that the Solar Tropical year is 365 days, 5 hours, 49 min. that the Lunar Month is 29 d. 12 h. 45 m. and others of like Sort. It may be justly said that Chronology is subalternate to Astronomy, as Musick to Arithmetick, Opticks to Geometry, &c.

§. VI. As in other Sciences, the explication of the Scientifick Object is required, as to the Principles of Being and Knowing, the affections and kinds of it; So a Chronologer ought to take care to explain the nature of Time according to these Heads; he must not confound the measure with the thing measured; whose Theories with Tables of Celestial Motions, are not to be propos'd by him who promises an accurate and instructive Method. In short he ought not to confound Heaven with Earth.

§. VII. Certain characters of Times and Epocha's are the rule whereby we are to judge of Chronological

B 2

Controversies

INTRODUCTION.

Controversies, not the authority of any Man, nor *Scaliger's ipse dixit*, whose Errors *Petavius* has distributed into four sorts. The 1st. Prophecies, or the affirming things without the tender of any proof. The 2^d. Collections from places of the Ancients ill understood. 3^d. False Reasonings. 4. Self Contradictions. These things I have alledged out of *Petavius*, not with any purpose to discredit *Scaliger*, or his followers, or to detract from the due Praise, which ought to be given to every Artist, tho' the Art may not be wholly ingross'd by him alone.

*Sacred
Writ no
compleat
Chrono-
logy.*

§. VIII. *Beroaldus* maintains, that a perfect Chronological System from the beginning of the World to the Birth of Christ, and the times near it, may be gathered out of the Scripture only, without the assistance of Exotick History; *Parvus* in like manner in the Title of this Book promises an exact Chronology out of the Scripture alone, and the Author of *Salve Chronologicum* is of the same opinion. But (tho' we would not detract from the sufficiency and perfection of sacred Wit) it is most certain that a compleat Chronicon cannot be gather'd from it alone; since it gives no account of the time between *Cyrus* and *Darius*, which defect must be supplied out of profane History, as they call it. Therefore *Scaliger* says, *What would become of Chronology if we wanted the Monuments of Exotick History? Those judicious Writers, Tacitus, Clemens Alexandrinus, Tertullian, Affricanus and Eusebius observed this. Some object that an hainous injury is done to the Spirit of God by our making Sacred History to stand in need of the assistance of Profane: As if it was so great an ignominy for Exotick History to be an hand-maid to the Sacred.*

*Mystical
Chronology
a Dream.*

§. IX. There's a certain Author, who upon the Plea that the Creation of the World was performed in 7 days, is for concluding that the N. 7. carries in it great Mysteries: but since there's no reason either in Nature or History for such surmizes, we shall pass it by as the Dream of one that talk't without Book. See *Chronologus Mysticus in sole temp. p. 3. & alib.*

*The Anci-
ent Chro-
nologers.*

§. X. In ancient times the Clergy, who were esteemed most Learned, had the business of Chronology committed to 'em by the Magistrate; The Indiction of *Easter* was recommended to the care of learned Men,
long

long before the *Nicene Council*, which left it to the Bishop of *Alexandria*; for it was a most ancient Institution. The *Hierophanta* amongst the *Egyptians* and *Greek*, the *Priests* amongst the *Jews*, the *Chaldean-South-sayers* amongst the *Babylonians*, the *Brachmanes* amongst the *Indians*, the *Pontifices* amongst the *Romans*, the *Druids* amongst the *Gauls*, &c. had the care of ordering their *Faſti*.

§. XI. We are not willing with *Scaliger* to affright Chronology men with the Inſcription, *Nemo niſi liberalibus diſci-* a difficult
plinis & omnigenis Artibus initiatus accedat: Yet 'tis Science.
certain that there is ſcarce any Science appertaining to
Philofophy ſo difficult as Chronology, chiefly becauſe
the knowledge of many Sciences, more eſpecially of
Mathematicks and Hiſtory, is required in thoſe that ap-
ply themſelves to the ſtudy of it.

§. XII. The Division of Chronology into General *The Divi-*
and Special is warranted, both from the condition of ſion of
the Object to be known, which preſents it ſelf to our Chrono-
underſtanding, firſt in the general, afterwards in par- logy.
ticular; and from the Analogy of other Sciences;
for ſince all Sciences may be divided into General and
Special, this ſeems to be a ſufficient reaſon, why in deli-
vering the Doctrine of Times, we ſhould not depart
from this Method.

§. XIII. The following Division is attributed to E- *According*
lias, not the *Thiſbite*, but a Jewish Doctor long *to others.*
after his time. *Two thouſand years before the Law, two*
thouſand under the Law, two thouſand under the Meſ-
ſiah. Which Tradition is divers ways, and almoſt
in every Interval erroneous. *S. Auſtin l. 12. cont.*
Faſtum, makes ſix Ages according to the number of the
days of the Worlds Creation; The firſt from *Adam*
to *Noah*, the Second from *Noah* to *Abraham*, the
Third from *Abraham* to *David*, the Fourth from
David to the *Babylonish* Captivity, the Fifth from the
Captivity to *Chriſt*, the Sixth from the *Coming* of
Chriſt to the End of the World, which the Seventh
ſhall follow comprehending Eternal Life. This Di-
viſion is followed by *Beda* and *Iſidore*. According to
others theſe Six Ages are adjusted, as in the following
Verſes.

*Primus Adam, Justusque Noe, magnus Pater
 Abram,
 Et posthac Moses, David, Natusque Redemptor :
 Septima sine caret, locat requieque beatos.*

The meaning of which is to this purpose. *Adam* leads the Van, Just *Noah* begins the second Age, and the great Patriarch *Abraham* gives rise to the third. The fourth, fifth and sixth take date from *Moses*, *David* and the Nativity of our Saviour. The seventh lasts to all Eternity, and lodges the blessed in a place of endless Rest.

T H E

The General Part.

BOOK. I.

Of some Terms in

CHRONOLOGY,

A N D

Those the most Common:

CHAP. I.

Of Minutes, Scruples and Moments.

R U L E S.

1. *A Minute is the least part of Time in use among us, which is commonly call'd a Scruple.*
2. *A Scruple or Minute, when it is taken in the usual and Mathematical Sense, differs from the Jewish.*
3. *The Vulgar and Mathematical Scruple is the 60th part of an Hour, divisible into 60 other Parts, and soon; whence they are called firsts', seconds'', thirds''', fourths'''' &c.*
4. *A Jewish Scruple is the 1080th part of an Hour, divided usually farther into Moments.*
5. *A Jewish Moment is the 76th part of a Scruple,*

6. 1. **F**abricius Paduanus in *Catena Temp. Annal.* 35. observes that anciently they divided the Hours into Points, Moments, Uncia's and Atomes; So that a Point was the 4th part of an hour. *How the Antients divided an Hour.*

hour, a Moment the 10th part of a Point, an *Uncia* the 12th part of a Moment, and an Attome the 47th part of an *Uncia*; And thus a whole Hour contains 4 Points, 40 Moments, 408 *Uncia's*, 22560 Attomes; but this Division is now grown obsolete.

Mathematical Division.

§. 2. As Chronologers divide the Hour and the parts of it, so the Mathematicians divide any Total into 60 Scruples, and with very good reason. For tho' the Division of the whole into Parts is otherwise free, yet to avoid the trouble which is caus'd by Fractions, (except the number of 10 which is more commodious than it) a more convenient number than this can scarce be found; especially if it be observed, that these 60 parts may be considered as Totals; as is more largely shewed in Arithmetick.

The Jewish Division.

§. 3. If it be ask'd why the Jews divide the Hour into 1080 Scruples, the Author of the *Neomenia* set forth by *Munster* gives this reason for it, because there is no number that is divisible into so many sorts as this of 1080 is; for it may be divided by 2, 3, 4, 5, 6, 8, 10, 12, 15, 20. &c.

The Institution of it.

§. 4. And that Superstitious Nation which boasts so much of Revelations will not allow it to be an Humane Invention, but would perswade us that it was revealed from Heaven. For so says *R. Samuel*. *Isachar ascended into Heaven, and brought from thence 1080 parts.*

By whom used.

§. 5. Neither would they have this Division to have been used by any others besides themselves, for by *Aben-Ezra* upon the 12th of *Exodus*, they are called the *Parts of Israel*, though very falsely; for *Scaliger de Emend. Temp. l. 1.* hath observed that the *Samaritans*, *Arabians* and *Persians*, besides other Eastern Nations, have made use of this Division as well as they.

How to reduce Mathematical to Jewish Scruples.

§. 6. To reduce the *Jewish* Scruples to the Mathematical, and these again to the *Jewish*, you may say; If 60 Mathematical Scruples make 1080 *Jewish*, how many will the Mathematical Scruples proposed make? And again, if 1080 *Jewish* Scruples be equal to 60 Mathematical Scruples, how many of these will be equal to the number of the *Jewish* Scruples proposed? And it will appear when the Operation is finished

Chap. I. CRONOLOGICUM.

finished, that one Mathematical Scruple contains 18 Jewish, and one Jewish no more than 3" and 20'" of the Mathematical. Agreeably hereto the two brief Tables following are composed, instead of the long ones which we have in *Scaliger, Can. Ifag. l. I. c. I.*

A Table shewing how Mathematical Scruples may be reduced to Jewish.

Math.	Jud.	Math.	Jud.	Math.	Jud.
1	18	6	108	20	360
2	36	7	126	30	540
3	54	8	144	40	720
4	72	9	162	50	900
5	90	10	180	60	1080

A Table shewing how Jewish Scruples may be reduced to Mathematical.

Jud.	Math.	Jud.	Mathem.	Jud.	Math.
	" "		" " "		" " "
1	3 20	20	1 6 40	200	11 6 40
2	6 40	30	1 40 0	300	16 40 0
3	10 0	40	2 13 20	400	22 43 20
4	3 20	50	2 46 40	500	27 46 40
5	16 40	60	3 20 0	600	33 20 0
6	20 0	70	3 53 20	700	38 53 20
7	23 20	80	4 26 40	800	44 26 40
8	26 40	90	5 0 0	900	50 0 0
9	30 0	100	5 33 20	1000	55 33 20
10	33 20				

S. 7. Epiphaneus reports that the *Marcofians* (so called from one *Marcus* a celebrated wise Magician, who interpolated the *Valentinian* Heresie) divided the Hour into 30 Parts, But this hour was not their common hour, but comprehended two Equinoctial Hours; whence undoubtedly it came to pass, that whereas 30 Degrees of the Equator did rise and set in that space of time, the *Marcofians* divided their compounded Hour

Hour into so many Parts. So the Inhabitants of *Cataja* (which the Ancients called *Serica*) and the Subjects of the great *Cham* of *Tartary* divide the Year into 24 equal Parts; so that every part contains 15 days and 2084 Particles, and ten thousand of these Particles (every one of which they call a *Fenack*) answer to one day according to them; Of which more elsewhere.

C H A P. II.

Concerning Hours.

R U L E S.

1. *An Hour is commonly called the 24th part of a Day.*
2. *Hours are either equal, or unequal.*
3. *Equal Hours, which the Greeks call $\iota\sigma\omicron\mu\epsilon\tau\omicron\rho\alpha\iota$, are those by which the whole time of Night and Day is divided into 24 equal Parts.*
4. *Unequal Hours, which they call $\kappa\alpha\iota\sigma\mu\epsilon\tau\omicron\rho\alpha\iota$, are those by which the time of the natural day is divided into 12 Parts, and the Night into as many.*

The Derivation of the Word *hour*.

S. 1. **A**lthough some will have the Word *Hour*, in Latin, *Hora*, to be derived from the Greek Word $\epsilon\pi\iota\sigma\tau\epsilon\mu\epsilon$, which signifies to limit or bound; because it limites or bounds Times; yet the most common Opinion is, that its Original is owing to the Egyptians; because *Macrobius*, *Saturn.* l. 1. c. 21. and from him many others observe, that the Sun with them was called *Horus*; of which Opinion *Pausanias* was also long since.

What it signified formerly.

S. 2. But the Word *Hour* has not always been of the same signification; for in ancient times an Hour did indefinitely express a short space of time; in which sense the LXX Interpreters have sometimes used it, and *Ulpian* in *Athenaus* (not without Reason) doubteth whether it be used for a Definite or set part of the Day in the Writings of the Ancient Greeks. Certain it is in *St. Luke* ch. 14. v. 17. $\alpha\epsilon\gamma\varsigma \delta\epsilon\upsilon\tau\epsilon\rho\omicron\varsigma$, is used for Supper-time. Besides, *Homer* calls $\alpha\epsilon\gamma\varsigma \kappa\omicron\epsilon\lambda\iota \gamma\alpha\tau\epsilon\rho\epsilon\varsigma$

rices; to which *Ovid* alludes, bringing in *Janus* saying,

Presideo foribus cæli cum mitibus Horis.

I believe that heretofore the four Seasons of the Year, wherein the Sun finisheth its Annual Course, had the Name of *HOURS*, as ancient Writings do testify. Some would have the Reason hereof to be, because *Horus* instituted a certain Year consisting of 3 Months, upon which the Ancients called Spring, Summer, Autumn and Winter, *Hours*, and the Year it self *Horus*; of which some Footsteps appear in this, that the *Greeks* called their Annals *Hori*, and the Writers of them *Horographi*. And others there are who think that the *Greeks* called the time when the Dogstar rises an *Hour*, whence *Galen* in his Book *de Alimentis* calls those *Horean Fruits* which grow at the time of the Dogstars rising. See likewise *Horace* *Lib. 3. Od. 13.* Finally the Ancients by the word *Hour* were wont to denote the time of mens Age, and by the 12th Hour, Old Age, as in that Dialogue between *M. Crassus* and King *Deiotarus*. *Crassus* says to him, *What mean you? your 12th Hour is even at hand, and do you go on to build a new City?*

§. 3. *Herodotus* l. 2. relates that the *Grecians* received from the *Egyptians* the *Pole*, the *Gnomon*, and the twelve parts of the Day: and *Pierius Valerianus Hiero* divided the *glyph. l. 6.* says, that the Original of thus dividing the day among the *Egyptians* was derived from their Priests having observed that the *Cynocephalus* did 12 times in a day make a very great howling, and voided Urine as often. Nay both *Cicero* and *Marinus* confirm the same tradition, in saying that *Trismegistus* observ'd the same thing, as practis'd by a sacred Animal, that was consecrated to *Serapis*. *Galen* remarks of this Number, that the *Romans* used it not only for their Hours, but also in Weights, Measures, &c. as being a Number divisible into many aliquot Parts.

§. 4. Tho'tis certain the Astronomers were in some measure acquainted with the equal hours that are measured by the motion of *Æquator*, yet it is apparent that the Ancients used the unequal more than equal Hours. *St. John* says

says c. 10. v. 9. are there not 12 hours of the day? Which upon the foot of the Equinoctial hours may be false. In like manner St. Matthew c. 20. in the parable of the Vineyard speaks of the eleventh hour, as being followed but by one more; and that place of *Hannus* in *Pseudolus*, Act. 5. Sc. 9. must be understood of the same hours, as well as this of *Martial*.

*Otia, Prisce, brevi poteris donare libello:
Hæra nec æstiva est, nec tibi tota perit.*

The Anti-
quity of
the Divi-
sion of Days
into hours.

§. 5. It is not known at what time the Custom of dividing the Days into Hours began among the *Ægyptians*, but doubtless it is but of short standing amongst other Nations, and chiefly the *Romans*; whence *Censorinus de die nat.* l. 23. argues that the Word *Hour* was not known amongst the *Romans* 300 years after the building of the City, by reason there is not any mention made of it in the 12 Tables, as the other Laws after that time do, before which the Divisions were only before and after Noon.

How the
Turks di-
vided
theirs.

§. 6. The *Turks* not having Clocks as we have, the Priests in their stead stooping their Ears with their Fingers, proclaim with a very loud voice from the top of their *Mosks* the Cock-Crow, the Break of Day, Noon-tide, Three in the Afternoon, and Twi-light. The same Custom was in use among the old *Romans*, And in *Atheneus* mention is made of *ῥαβδῶν ὁρῶν*, a mercenary hour-teller; and also of *ἐπερολογῶν*, a Parasite that declared Supper-time.

The Anci-
ents, their
manner of
noting the
hours of
the day.

§. 7. Amongst the many instruments the Ancients made use of to distinguish hours, the Sun-dial or *Heliotropium* is certainly the most ancient. For in the Holy Scripture 2 Kings 20. Isa. 38. we read of *Ahaz's* Dial, where that great Miracle was wrought of the Sun's going back ten Degrees; about which not only *R. Solomon*, but later Interpreters agree, that those degrees were the Indices of such parts of the day as are now called *hours*: Nor do we believe that this so publick a Machine was only in use amongst Mathematicians and Fortune-tellers, as *Salmasius* fancies, against whom *Dion. Petavius* very well urgeth, that then it would not be the Custom to erect them so publickly in the Market Place. But the falsity of *Salmasius's* opinion will more e-

vidently

vidently appear, if we consider that the *Jews* were prohibited under severe penalties to apply themselves to Astrology and Fortune-telling. However the use of Dials was not only since known to the *Jews* but to other Nations, particularly the *Greeks*, as *Diogenes Laertius* reports; and the *Romans*, as *Pliny* l. 7. c. 60. relateth. *Pomponius* also gives an account of a famous Dial in the Field of *Mars* that had seven degrees in circumference, and lines mark'd down in gilded Metal: And doubtless *Perfius* had the same Dial in view, when he said.

*Stertimus indomitum quod despmare Falernum
Sufficias quinta dum linea tangitur umbra.*

s. 8. In consideration that we cannot be always so happy as to have an exact measure of the shadow cast by a shining Sun upon the intervention of an Opaque Body; And in regard that the frequency of storms cramped the industry of the Ancients; The *Romans*, or rather the *Greeks* (who have the best title to that Honour, if we may credit Authors) made some amends for the injuries of the weather, by an invention, that, considering the genius of the Age, was truly ingenious. *Pliny* writes l. 7. c. 60. that *Scipio Nasica* first started the Notion; and *Pancirolos* gives the following description of the whole Invention. They took, says he, a Vessel made of Glass, in the bottom of which was a narrow hole done about with Gold, lest the Water should wear it away. On the other part of the Vessel was drawn a right Line, having the twelve hours set upon it; after which they filled the Vessel with Water which issued drop by drop out of a little hole; In the Water there was a Cork, with a little Pin stick'd into it, and the point of that Pin turned to the first hour while the glass was full, and to the other hours in proportion to the gradual decrease of the Water. This by a Greek derivation was called a *Clepsydra*, and with us an *Hour-glass*.

s. 9. Natural hours are not every where unequal, for that there cannot be any difference of Artificial and Natural Hours, as to the Quantity, with those that live under the middle of the *Torrid Zone*, or under the *Aequator*, where the signs of the *Zodiack* ascend directly. The same is the case of those who live under the

Tem-

A description of the Roman Clepsydra

Temperate Zones, if the Sun be in the Equinoctial points.

*Temper-
ate, Hours
Equal
one with
another.*

§. 10. It is commonly thought that all the hours of the day, which they call *longueurs*, are equal one to another; not considering, that the very Days from Noon to Noon are unequal; and then their parts can never be equal; But the inequality is so inconsiderable that tho' a Mathematician ought to know it, yet in the way of life 'twould be inconvenient to mind it.

*Why un-
equal hours
are called
Planetary.*

§. 11. Unequal hours called *Planetary*; because *Astrologers* have taught with greater Vanity and Superstition than Certitude, that the several Planets rule in several hours, beginning this order from the first hour on *Sunday*, and continuing it, as you may see in the Table annex; in which it is supposed against all Astronomick Reason, that *Venus* and *Mercury* are always lower than the Sun, and that *Mars* is always above it.

A Table

A Table of the

Hours of the Day.	DAYS.						
	I	II	III	IV	V	VI	VII
1.	☉	☾	♂	♀	♂	♀	♂
2.	☉	♂	☉	☾	♂	♀	♂
3.	☉	♂	♀	♂	☉	☾	♂
4.	☾	♂	♀	♀	♀	♂	☉
5.	♂	☉	☾	♂	♀	♂	♀
6.	♂	♀	♂	☉	☾	♂	♀
7.	♂	♀	♂	♀	♂	☉	☾
8.	☉	☾	♂	♀	♂	♀	♂
9.	♀	♂	☉	☾	♂	♀	♂
10.	♀	♂	♀	♂	☉	☾	♂
11.	☾	♂	♀	♂	♀	♂	☉
12.	♂	☉	☾	♂	♀	♂	♀
Hours of the Night.	DAYS.						
	I	II	III	IV	V	VI	VII
1.	♂	♀	♂	☉	☾	♂	♀
2.	♂	♀	♂	♀	♂	☉	☾
3.	☉	☾	♂	☉	♂	♀	♂
4.	♀	♂	☉	☾	♀	♂	♀
5.	♀	♂	♀	♂	☉	☾	♂
6.	☾	☉	♀	♂	♀	♂	☉
7.	♂	♀	♂	☉	☾	♂	♀
8.	♂	♀	♂	☉	☾	♂	♀
9.	♂	♀	♂	♀	♂	☉	☾
10.	☉	☾	♂	☉	♀	♂	♂
11.	♀	♂	☉	☾	♂	♀	♂
12.	♀	♂	♀	♂	☉	☾	♂

How to
reduce
unequal to
equal
Hours.

S. 12. Unequal hours may be reduced to equal, by knowing first the Quantity of the Natural day in equal hours, at a determined time and place. For that being given, we say, as 12 hours is to the Quantity of the Natural day, so is one equal hour to the unequal hour that answers it. By this means the proportion between equal and unequal Hours will be so well known, that it will be very easie to reduce them. For Example, suppose at *Wittberg*, that the greatest natural day is 16 hours and a half; then one equal hour 22 30 will answer to an unequal hour, or the twelfth part of the Natural Day.

Of the De-
nominati-
ons of
Hours.

S. 13. The various Computations of the time among several Nations, occasion a diversity in the Denominations of Hours. Those which commence their Order from the rising of the Sun, were called *Babylonian hours*; those which begin from its setting, are known by the name of *Italian*; and the hours that take their course from Midnight, are stiled in general, *European*. But after all, some give the unequal hours the title of *Jewish* or *Ancient*.

The Anci-
ents, their
Division
of Hours
for La-
bour.

S. 14. The Custom of the *Romans* in their Division of the several Hours of the Day for their ordinary Concerns, *Martial* l. 4. ep. 9. gives us the following Account of.

The two first Hours o' th' great consumed are,
The third in Lawyer: Pleadings at the Bar;
The Trades of Rome the fourth and fifth employ,
The sixth some Rest, the seventh all Rest enjoy.
From eight to nine in Exercise is spent,
The ninth on Feasting all Men are intent.
The tenth hour proper for my Book and me;
Then Euphem thou who dost the board o'ersee
And order our great Lord's Ambrosian fare,
When Nectar has dissolv'd his publick Care
His mighty Hand the sober Cup do's hold,
To introduce my Mirth, thou may'st be bold:
My Muse forbears licentiously to Rove
I th' Morn when serious to importune Jove.

But the *Greeks* used six Hours only for the dispatching their Affairs, spending the rest in the Refreshment of the Body and Mind.

C H A P.

CHAP. III.

Of Vigils or Watches.

RULES.

1. A Vigil is a certain space of Time, by which the Natural Day and its opposite Night was formerly divided into certain Parts, so called from the relieving of Centinels or Watch-men.
2. There are two sorts of Vigils, one of the Day, and the other of the Night.
3. The Day Vigils, or the periods of Time allotted for Watches and Wards by Day, were most commonly four equal Parts of a Natural Day, each of which contained three Hours.
4. And those of the Night, with some Nations, were four equal Parts of the Night, of the same extent with the former.

§. 1. **T**HE *Ancientest Division of the Night and Day*, The *Ancientest Division of the History of the Creation*, often makes mention; and although the Lights were not created till the third Day, yet the Motion of the first Light which bore an Analogy to the ensuing Sun, might make a distinction of Evening and Morning.

§. 2. The Name of *Vigils or Watches* arose from the relieving of Centries every three Hours, in order to prevent their flagging, and being over wearied for want of sleep; and to give the Enemy the less time to lay their treacherous Designs against the City: Whence it's plain, that it had its first Rise from a *Military Custom*, and this *Flavius Vegetius, de re mil. l. 3.* confirms giving this Account of the same; namely, That out of every Century four Horse, and as many Footmen were drawn forth to keep the Watch, and that because it was hard for the same Men to keep Guard all Night, 'twas therefore thought necessary to divide it into four Parts, according to the Order describ'd before: The Watch was set by Sound of Trumpet, and call'd off by that of the Cornet: Besides which the Tribunes appointed

ed some of noted Men to go round the Watch to see if any were remiss in, or left their Posts.

The Jewish
Night Vi-
gils.

S. 3. Since all our Accounts of the Day Vigils are very slender, we shall confine our selves to those of the Night. Some think that the Jews divided the Night at least into three Watches, the first of which began at *Sun-set*, and lasted till *Midnight*, whence in *Job c. 4. v. 13.* it is called the Time when deep Sleep falleth on Men. The second is supposed to begin at *Mid-night*, and end at the first *Cock-crow*, where the third commences, lasting until the *Sun* begins to rise. And indeed the Jews themselves do frequently make mention of three Watches: for in their *Thalmud* in the Book of Prayers and Thanksgivings, *R. Isaac* the Son of *Samuel* saith, *There are three Watches of the Night, in every one of which the Holy and Blessed God sitteth roaring like a Lyon; and saith, Woe unto my Children; for I have devoured my House by reason of their Sins, and burnt my Temple, and mingled them with other Nations, &c.* and the like you may find in *R. Salom ad Exod. 14. Conf. Jud. 7. 19.* But in the time of the New Testament it is plain, that the Night was divided into four Watches, a Custom probably introduc'd by the Romans; as in those Places of *Mat. 14. v. 25. Mark G. v. 48. c. 13. v. 35.* in which sense *Suidas* interpreteth *οὐρανῶν*, calling it the fourth part of the Night.

Not recei-
ved from
the Ro-
mans.

S. 4. Some think that the Jews received this Custom of dividing the Night into Watches, from the Romans, but without any Ground: For as much as mention is made of the Jewish Vigils before ever the Name or Empire of the Romans was known to the Jews. Though after all it cannot be denied but that the Jews followed the Roman Custom when the Jewish Policy began to decline.

Another
sort of Vi-
gils.

S. 5. The famous *Sealiger l. 7. de Em. Tem. p. 637.* is of opinion that the Jews as well as the Romans and Greeks divided the Night and Day into four Parts, and called those Quarters the Vigils; The first of which, (as he says) was from *Sun-set* to *Midnight*; the second call'd also the *Middle*, as being between the two *Suns*, viz, the *Setting* of the one and *Rising* of the other, was from *Midnight* to the *Sun-rise*: After these was the *Morning Watch*, which began at *Sun-rise* and
conti-

continued till Noon: The last call'd Noon continued from Noon till Sun-set.

§. 6. The Romans distinguish'd the periods of Night and Day by various Names; some of which we find in the twelve Tables and others elsewhere. The Beginning and End was *Midnight*; after followed the *after Night*, after this the *Cock-crow*, after this the *Dead of the Night*, then *before Day*, then *Day-break*, after this the *Morning*, after this the *Forenoon*, then *Noon*, after this the *Afternoon*, then *late*, after this the *Evening*, then *Twilight*, after this *Candle-light*, after that *Bed-time*, after that *far in the Night*, then *before Midnight*, and so *Midnight* again.

§. 7. However we are still at a Loss in adjusting the Vigils nicely. For though 'tis certain, in time of War, the Romans divided the Night into four Vigils, and some are of Opinion that in this point they imitated the *Græcians*; yet we meet with several Passages in Antient Authors that seem to insinuate that the *Greeks* divided their Night and Day into three Parts rather than four; particularly in *Seneca's Thyestes*, and in his *Troas*, and in the *Scholiast's* Observations on the 10th liad of *Homer*.

CHAP. IV.

Of the Days.

RULES.

1. A Day is a space of time wherein the Sun by ascending and descending, either describes a certain part of a Circle, or makes an intire revolution,
2. It is commonly divided into Natural and Civil.
3. That space of time is called the Natural Day, which passeth betwixt Sun-rise and Sun-set.
4. The Civil Day is that which contains one Revolution of the Heavens, and so includes also the Night as distinct from the Natural Day, whence the *Greeks* call it *νύκτις*.
5. Days are also either Holy-days or Work-days.

6. *Holy-days* are those wherein *Business* is laid aside which the Romans formerly called *Nefasti*.
7. And those are made holy, either by *Divine* or *Human* Authority.
8. Some People observe *Sundays* and other *Holy-days* a being of *Divine Institution*.
9. But many Nations by *Humane Imposition* did heretofore vainly observe several Days, and do at this time as'twill appear from the ensuing discourse, in which the various Customs of several Nations with reference to the fixing of Days of Solemnity, are recounted at large.
10. Those that are not *Holy-days*, but *Work-days*, are also called *Fasti*, being those wherein the solemn Office are not performed either to the true God, or to the false Gods of the Gentiles.

How the
Day came
to be call'd
Natural,
Civil, or
Artificial.

S. 1. THOSE that call that Space of time a *Natural Day* wherein the Sun is upon the Horizon, are chiefly moved thereto, because Nature and not Art makes the *Day*; but those that would have it an entire Revolution of the Sun, alledge that Nature intends a perfect Circulation. In like manner the *ροχθήμερον* is called a *Civil Day*, because that the Citizens were wont to use it in dating their contracts and other Civil Actions. In fine, they call the Sun's staying upon the Horizon an *Artificial Day*, for that it's then convenient for Artificers to do their Work; and as some will add, because the difference of such Days depends upon the *Artificial Workmanship* of Almighty God, and is taught by the use of an *Artificial Sphere*.

Not the
same with
all Authors.

S. 2. But a *Natural Day* is not taken in the same Sence by all Authors, for what in *Chronology* we call a *Natural Day*, the same the *Astronomers* usually term an *Artificial*, and what we call a *Civil* they call *Natural*.

The mea-
sure of a
Civil day.

S. 3. The measure of the *Civil Day* (according to *Chronologers*) and the *Natural* (according to *Astronomers*) is the daily Revolution of the Sun round the Earth, or, as *Astronomers* do otherwise speak, it is an entire Revolution of the *Aequator*, with so much over as answereth to the Sun's own Retrograde Motion on the *Ecliptick*. Now the additional Complements being unequal, the mean ones are 59min. 8". of the *Aequator's* motion or 3min. 57". of time, by which part of

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of time the Solar day exceeds the day of the *Primum Mobile*.

§. 4. As to the difference of Natural and Civil days, some call those that are unequal *Natural* days, and those that are equal *Civil*, though very absurdly; for under the *Aequator* all *Natural* days are equal, and, properly speaking, the *Civil* days are not equal, by reason of the inequality of what is added. In like manner, if a *Country* just under the *Pole* were inhabited, its Inhabitants would have their *Natural* day neither equal nor unequal; for it is called equal or unequal, in respect of another; but in such a *Country* they would know no other day but one, till the year were past. Yet it is true that in an *Oblique Sphere*, its Inhabitants have their *Natural* days unequal, whence *Ovid* when he would describe an impossibility, says.

*Longa dies citior brumali tempore, noxque
Tardior hybernâ solstitialis erit.*

*Lib. de
Rento 2*

§. 5. As to the Question whether all *Civil* days are equal and exactly 24 Hours: 'Tis true indeed that an entire Revolution of the *Aequator* moving from East to West is performed in the space of 24 Hours: But in the mean time that the *Aequator* steers that rapid course, the Sun like the other Stars moves towards the East, at the rate of 59'. 8". for its mean diurnal Motion, the space allotted for its real diurnal Motion being unequal. Now this being supposed 'twill follow that when the degree of the *Ecliptick* formerly possessed by the Sun, together with the degree of the *Aequator*, are arriv'd at the Meridian, the Sun has not yet reached it; and to account for its distance a certain portion of time must be allowed beyond the 24 Hours; and by reason of the inequality of the apparent motion of the Sun that additional Complement must likewise be unequal.---This inequality (says Dr. Holder) has been diligently observ'd by several Ingenious Clock-makers, and *Aequations* have been made and used by them. But the most Authentick Tables of Equation of *Natural* days are handed to us by the skill and diligence of our great Master in Astronomy, Mr. Flamsteed, and Published in Mr. Parker's Astr.

'nacks for the year 1692 and 1693. Out of which we may take a compendious view only of the Days of extreme inequality, and of the mean between 'em ; referring to the whole Table for a daily Account. Supposing a Watch or Clock to be made and set so exactly to correspond with the day of the middle motion of the Sun, that 'twill continue to go truly according to that Motion of the Sun for a whole year ; the Sun's days sometimes lengthening and sometimes shortening (I mean the Natural days) the Accounts of the Hours of the Sun Dial will vary from the equal going Watch, according to the Table following

Months.	Equation.	Watch.
Jan. 31	14' 49"	too fast.
Apr. 4	0	
May 4	4	13 too slow.
June 6	0	
July 15	5	46 too fast.
Aug. 19	0	
Oct. 22	16	1 too slow.
Dec. 12	0	
Jan. 31	14	49 too fast.

The Distinction between Civil and Natural Days is very Ancient.

§. 6. That the Distinction of the Day into Natural and Civil is very ancient, plainly appears by that Stratum of the Thracians formerly made use of, which as Strabo relates l. 9. p. 277, was thus : Ephorus (says he) Writes that the Thracians having made a Truce with the Boetians, fell upon 'em at Night, presuming that the Camp would be carelessly Guarded after the conclusion of a Peace ; But had the Misfortune to be routed by their Enemy, and when charg'd with the violation of a Truce, justify'd their Conduct by alledging that the Truce extended to a certain number of Days, but not Nights. This gave rise to the Proverb, Thracicum Commentum. The like Story Plutarch relates in's Laconick Apophegms.

Of the various beginnings of the Day.
§. 7. The Variety observ'd by several Nations in fixing the beginning of their Days is very great, as well as that

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that of their Months and Years ; This gave rise to the memorable Distich

*Articus occasum spectat, Babylonius ortum,
Nox media Ausoniis, media at Lux perplacet Umbris.*

That is, the *Athenians* commenc'd the Day from Sun-
set, the *Babylonians* from Sunrise, the *Ausonians* from
Midnight, and the *Umbrians* from Midday or Noon.

§. 8. Those Nations that computed their Days from
Sunset, are such as observed the course of the Moon
in the regulation of their years and Months, for it is af-
ter Sunset that the Standard of the Lunar Seasons appears
in the Starry Orb, and for that reason they gave the pre-
ference to that period of time, perhaps in imitation of
Moses. And there is no question but the *Jews*, *Ara-
bians*, *Athenians*, and other Eastern Nations, as well
as the *Africans*, made use of this computation. What
tions
their
from
set.

§. 9. 'Tis certain that among the *Babylonians*, the
Chaldean Soothsayers, the *Syrians* and the *Persians*, the
Sunrise gave date to the beginning of the Day : and
Petavius de Doct. Temp. l. 7. p. 609. is of the opinion that
in that computation these Nations follow'd *Hipparchus*
and *Ptolomæus*. From S
rise.

§. 10. The custom of Calculating the Days from
Midnight, is chiefly ascribed to the *Ausonians*, the
most Ancient Inhabitants of *Italy*, with whom it is
very well known the *Romans* did agree for many years ;
and probably this may be reason of its Institution,
for that after the Sun has crossed the lower part of
the Meridian, it begins to mount again ; so that there
might be a sort of Harmony betwixt the beginning of
the year and day, pursuant to that Verse of *Ovid*. From M
night.

Principium capiunt Phœbus & annus idem.

Plutarch brings other Reasons besides this in his *Pro-
blems*, which may be seen in *Varro*, and from him in *Au-
lus Gellius* his *Noct. Att.* l. 3. c. 2.

§. 11. The Days begun from Noon among the *Umbrians*, a People well known in *Italy* near the *Apennine
Mountains* and the *Adriatick Sea*, whom the *Greeks*
supposed to be the only People that surviv'd the Gene-
ral Inundation ; whence *Pliny* l. 3. c. 14. and *Solinus* c. 8.
derive From No

derive the name *Ὀμῆρις*, i. e. *showery*. The *Hetruscians* being Borderers on the aforesaid *Apennine Mountains*, joyn'd with the *Umbrians* in the same Calculation. And because the *Meridian* is a fixed immovable Circle (and easie for Observations) the Mathematicians have followed this Custom two several Ways; some beginning their Days slower by 12 Hours. and others sooner by the said time, than the Civil; of the former sort were *Tycho Brahe* and his Followers; of the latter, *Alphonsus* and his Disciples.

Now the
Egypti-
ans began
the Day.
S. 12. But many Authors of good Account disagree concerning the *Egyptians*. *Alexander ab Alexandro*, *Genial. di. l. 4. c. 20.* says, that the *Egyptians* and *Athenians* began their Day at *Sunset*, which lasted to the same time next Day. Others there are, who have given out that the *Egyptians* together with the *Chaldeans* began their Day from *Noon-tide*, whom *Christmannus* upon *Alfraganus* follows. *Pliny l. 2. c. 77.* says that the *Egyptians* computed their Civil Day from *Midnight to Midnight*. Nor are there wanting Arguments that will prove them to have begun their Day from *Noon*; which Calculation *Ptolomy* frequently follows. *Salmasius* considering those Difficulties, makes use of this unheard of Solution: He supposeth *Exerc. Plin. p. 552.* the *Egyptians* to have had not *Unequal but Equal Years*; and their Year to consist of 365 Days and a Quarter; which fourth part or six Hours he supposes to be added every Year; whence it hapned, that if the first Year began at *Midnight*, the next began six Hours later, or in the Morning, the third at *Midday*, and the fourth at *Sunset*: So that the first Day of every Year had not a certain, but fourfold Beginning in respect of the Hour. But since this opinion runs contrary to all other Authors, it is not to be relied on: And therefore we fix upon this, that the *Egyptians*, at least some of 'em, began their vulgar Year at *Sunrise*.

The compu-
ration of
the ancient
Gauls and
Germans.
S. 12. The *Gauls* and ancient *Germans* seem to differ but little from the *Jewish* Custom about this matter, for these People observed the *Moon* in their Affairs, which *Tacitus* takes notice of, when writing of *Germans*: They assemble (says he) on certain Days, either at the *New* or the *Full Moon*, unless any accidental or unexpected thing falls out: And it is probable that those Days began from *Sunset*, according

cording to the Custom of the other People who observed the Moon's Motion; as *Tacitus* further confirms; For *Transacting Business* (says he) *they believe this juncture of time (the Sunset) the most auspicious: Neither do they reckon by Days as we do, but by Nights; and they so order and appoint things, as if the Night seemed to usher in the Day.* And *Cæsar* writes almost the same thing of the *Gauls*. This Custom the *English* observe to this Day in their common Discourse, witness our Sennight, derived from Seven Night, and Fortnight from Fourteen Nights. But in *Bohemia*, and the adjacent Country of *Poland*, the ancient *German* Institution does plainly prevail; for there the Days run from Sunset to Sunset, at which time their Clocks strike 24.

§. 14. The Time of the Jewish Computation may be reduced to the *Mathematical*, which begins at Noon, if you subtract from the *Jewish* time given 18 Hours, (for so many Hours the *Jewish* Computation anticipates the *Mathematical*, both in their Ecclesiastical and Civil Years) taking down or dividing an intire Day if the subtraction will not bear otherwise; after which the Remainder will shew the time sought. But if our Political Time, beginning from Midnight, was to be compared with the *Mathematical*, there will be no need of Reduction, if the Hour given is in the Afternoon: But if in the Morning, add 12 to the given Hour, and subtract 1 from the Number of Days; the Sum or Difference is the *Mathematical* time sought.

How to reduce the Jewish and European Civil Periods of time to the Mathematical which commence from Noon.

CHAP. V.

Of Months.

RULES.

1. *A Month is that part of Time by which we usually divide a Year into 12, and sometimes into 13 Parts.*
2. *Months are either Astronomical or Civil.*

3. *Astro-*

3. *Astronomical* are those that are measured by the motion of the Stars.
4. And because we generally have respect to the Luminaries in ordering of 'em, some we call Lunar and others Solar.
5. A *Lunar Month* is that space of time which is spent in the Revolution of the Moon through its proper Orb ; or from Synod to Synod ; or from the Appearance of the Moon after one Synod, to its appearance again after another.
6. Hence Nature seems to produce a threefold Lunar Month, that is, a Periodical, a Synodical and a Month of Illumination.
7. The *Lunar Periodical Month* is that space of time in which the Moon by her Motion returneth to the same Place of her Orb from whence she set out.
8. The *Synodical* is the space of time that runs from one Conjunction of the Luminaries to the next Conjunction following.
9. The *Month of Illumination* is that space of time intercepted betwixt the first appearance of the Moon after her Conjunction with the Sun, and the first appearance after the next Conjunction.
10. The *Solar Month* is that space of time wherein the Sun runs through one of the twelve Signs of the Zodiac by its proper Motion from West to East.
11. A *Civil Month* is a System of Days which different Nations differently observe in their Civil Affairs, pursuant to their voluntary Institutions.

The Etymology of the Word Month.

§. 1. **A**S to the Etymology of the Word it is observable that in almost every Language it is derived from the Moon, as among the *Hebrews* לַחֹדֶשׁ denoteth as well the Moon as a Month. And among the *Greeks* μήνη, has a plain relation to μῆν, i. e. the Moon. *Cicero de Nat. Deor. l. 2.* derives the *Latin* Word *Mensis* from the Courses of the Moon, for that they make *Mensa Spatia*, or measure out Spaces ; which the *German* Word *Monat*, and our Word *Month* both derived from the Moon, do likewise denote.

The ancient form of Months.

§. 2. From whence it appears that the *Hebrews*, *Greeks*, *Latins*, and *Germans* observed the Course of the Moon: For although Arguments deduced from Etymologies

ymologies of Words are but of little force; yet they are of weight when joyned with other Proofs, especially if we take notice of the nervousness of the Hebrew Language and its Harmonical consent with those others mentioned before; whence Julian in that Hymn dedicated to the Sun, the King of all things, says, the Months are numbered from the Moon, by all other Mortals, besides Us and the Egyptians who compute our Days of the Year by the Motion of the Sun. Tho' after all the Lunar Month was not unknown to the Romans, though the Apostate excepts them, for the time of Parturition, which with them was the tenth Month, seems to run upon a Lunar Calculation: in which Sense these Lines of Ovid are to be understood.

*Annus erat decimum dum Luna receperat Orbem.
Hic numerus magno tunc in honore fuit,
Seu quia sex digiti, per quos numerare solemus,
Sed quia bis quinq; flamina mense parit.*

S. 3. As to the *Mystick Months* consisting of 49 *Of Mystick Months.* 7 times 7 Days; though there can be no Nation so barbarous as wholly to lay aside an Analogy with the Motion of the Heavenly Bodies, in adjusting the Periods of Time; yet the Author of the *Mystick Chronology* spares not to charge the Jews themselves with that neglect. Besides that his Assertions are given in without Proof, or rather are fictitious, they are likewise clogg'd with many Absurdities: For nothing can be so unreasonable, as that God, who created the Luminaries for set times, Years and Months, should teach a People peculiar to himself a method that departs from that Standard. Add to this that the forementioned Word *MT* derived from the Moon, is of an ancient Date. Besides, who knows not that the Jews in the chief Feast of the Passover observe the Moon, and always celebrate the Feast at the Full Moon, and on the 15 day of the first Month. But suppose the Jews had their *Mystical Months* consisting of 49 Days; this Number of Days having no agreeableness with the Lunar Motion, instead of full Moon, you will have nothing on the set Day but meer Darkness. Further, the Writers of the Old Testa-

Testament, who doubtless were Sacred and holy Persons, in speaking of Sacred and Divine things, have made mention of the 8th and other Months beyond the 7th. In fine, if the Mystical Nature of the Septenary Number must outweigh all the Traditions and Opinions of Men, why did not this Mystery Expounder likewise surmise the same thing of a Day of 7 Hours, and of Hours of 7 Minutes, and so on?

Of a Periodical Month.

§. 4. We here again mention the Periodical Month in regard that it may be of use to consider it narrowly; whence *Kepler* calleth the *Periodical* Month the *Physicians Critical Month*. As to its quantity it is indeed unequal, and can be found no otherwise than by *Astronomical Calculation*, by which it will appear that its mean Motion is performed in 27 Days, 7 Hours, 43 Minutes, 5 Seconds.

The difference of a Periodical and Synodical Month.

§. 5. The difference between a *Periodical* and a *Synodical* Month, is this: The first is called Periodical only in respect of the Moons Orbit, but the Synodical is so called in respect of its Conjunction with the other Luminaries. Now after the time of its Conjunction the Sun does not continue in the same place of the Zodiack, but moves forwards towards the East, upon which it falls out that the Moon finishing its Course does not find the Sun again in the same point where it left him; he being removed almost a whole Sign from his former place. So that to overtake the Sun again, it plainly appears that a certain space of time is requisite, besides the Periodical, which makes up the Synodical Month.

Of a Synodical Month.

§. 6. But as to the true quantity of the *Synodical* Month, we are to gather it from *Astronomers*, who study its Motion; as *Chronologers* do the time in which the Motion is made; however since a *Synodical* Month is apparently unequal, we shall content our selves with the enumerating from several Authors their opinions of its mean Motion, as they call it; among which we take *Tycho Brahe's* to be the most Genuine: They are these;

	d.	b.		u	u	u	u	u	u
1 Cleostratus	29	12	00	00	00	00	00	00	00
2 Harpalus	29	12	50	54	33	00	00	00	00
3 Endoxus	29	12	43	38	11	00	00	00	00
4 Cipparchus	29	12	44	03	15	44	39	04	
5 Calippus	29	12	44	12	45	57	26	49	
6 Metonius	29	12	41	26	48	30	38	18	
7 Ptolomy	29	13	44	03	20	00			
8 Alphonsus	29	12	44	03	03	00			
9 Tubnl Prut.	29	12	44	03	10	38			
10 Tycho Brahe	29	12	44	03	09				

§. 7. The quantity of a *Synodical Month* is not the same at all times; for in the *Summer Solstice*, when the Sun seems to move slowest the *Synodic Month* appeareth less, being about 29 Days, 6 Hours, and 42 Minutes: But in the *Winter*, when the Sun's Motion seems faster, the *Moon* does not fetch up the Sun so soon: for which reason the *Synodical Month* then seems greater, viz. 29 Days, 19 Hours, and 37 Minutes, as some Astronomers do observe. So that what has been said in the preceding Paragraph about a *Synodical Month*, is to be understood as to the mean Motion.

§. 8. Some Months are called *Pleni* and others *Cavi*; the *Pleni* are those that consist of 30 Days, the *Cavi* of 29, and these two in the Lunar or Lunar-Solar Year are placed alternately, by reason of the Appendage of 12 Hours, which being omitted in one Month, and doubled in another, make 24: For which reason they can be no longer neglected, but are to be compensated by the 30th Day, over and above the 29th.

§. 9. Some by the Month of *Illumination* understand that space of time which is intercepted between the first and last appearance of the *Moon*; which acceptance of the thing, though it be otherwise tolerable, yet since no such Month was ever used by any sort of People we know of, it may justly give place to the description we gave in our Rules.

§. 10 The Lunar Month of *Illumination* is not of any certain determined quantity, for the Moon appears sometimes sooner, sometimes later after the Conjunction; for which diversity the Astronomers give you several

veral reasons, particularly the obliquity of the Zodiac, the variable Latitude of the Moon, the apparent inequality of its Motion, the different qualities of the Summer and Winter Air, &c. But after all it seems to be certain, that in *Palestine* about the Spring Equinox the Moon appears within 17 Hours after the Conjunction, though at other times the distance between the Conjunction and Appearance is diversified.

Of the
Turks and
Arabians
their
Month.

§. 11. The *Arabians*, and the *Turks*, and indeed all that make use of the *Epocha* of *Hegira*, usually reckon their Month from the first *Phasis*, being very careful to make the first Day of the Month come after the Conjunction, lest an Eclipse of the Sun which might then happen; should pall the joy and mirth that attends the Calends, which to them are solemn and sacred. For this reason the *Turks* always place upon their Turrets and Turbants the figure of a New Moon. Some allot the same way of Computation to the ancient *Jews*; but others are of the opinion that they made use of a perpetual Lunar Calculation, and at the same time had a regard to the *Phasis* of the Moon, not to determine from thence the *Newmening*, but that they might sanctify it, and receive the first Sight of the same, with this Prayer, *Be thou a good Omen to us and to all Israel!* As also that they might examine the exactness of their Tables, and of the Calculation taken from thence.

The Custom
of the Bri-
tains.

§. 12. As for the *Britains*, they anciently observed the *Phasis* of the Moon; but since by reason of the great Winds and Clouds arising from the Ocean, the Moons *Phasis* could not be well discerned; they followed a more certain Guide, namely the *Tydes*; according to the Ebbing and Flowing, of which they do at this Day make considerable Computations. See *Ling. de ann. Christ. l. i. c. 12.*

The quan-
tity of a So-
lar Month.

§. 13. As to the *Solar Month*, there is very great inequality in it; because the Sun in *Cancer* seems to us to move slower; for which reason the Month of the *Summer Solstice* contains near 31 Days, 11 Hours, and 36 Minutes; but in *Capricorn* the Motion of the Sun appears more swift, whence *Astronomers* account the Month of the *Winter Solstice* to consist only of 29 Days, 8 Hours, and 54 Minutes. The mean quantity therefore

therefore of every Solar Month will be 30 Days, 10 Hours and 15 Minutes, that is as long as the Sun is in the Equinoctial Signs.

§. 14. The *Civil* or *Political* Months are threefold, *Of Civil Months.* viz. either altogether uncertain, having no regard to the *Lunar* or *Solar* Motions, as those of the *Egyptians* in their Equal Year, of the *Romans* in the Year of *Romulus*, &c. or coming pretty near to the *Solar* *Astronomical* Months, as the *Julian*; or else the *Lunar* *Astronomical*, as the *Jewish*, *Turkish*, and others.

CHAP. VI.

Of Years.

RULES.

1. A Year is a certain space of time, the parts of which are commonly called Months.
2. And it is either *Astronomical* or *Civil*.
3. The *Astronomical* Year, so called *κατ' ἔξοχον*, is that whose quantity is so determined by the motion of the Heavenly Bodies, as neither the appendant Hours nor Minutes are omitted therein.
4. And because it has a peculiar respect to the *Luminaries* it is twofold, viz. *Solar* and *Lunar*.
5. The *Solar* Year, is that space of time wherein the Sun makes one intire Revolution; and in respect of the variety of the place from whence the Sun is supposed to set out, 'tis either *Tropical*, or *Sydereal*.
6. The *Tropical* Year, is the space of time, in which the Sun departing from one of the *Equinoctial*, or *Solstitial* points, and running through the whole *Ecliptick*, returneth to the point again, and its quantity is 365d. 5h. and almost 49'.
7. The *Solar* *Sydereal* Year, is the space of time in which the Sun returns to the same Star from whence he departed, and its quantity as Astronomers tell us, is 365d. 6h. 9'.
8. That we call a *Lunar* Year, in the ordering of which respect is to be had to the *Lunar* Motions; and its either *Common* or *Embolisimal*.

9. The Common Lunar year contains 12 Synodical Lunations, the extent of which is 354d. 8h. and almost 49'.
10. The Lunar Embolismal year contains 13 Lunations or 13 Lunar Astronomical Months, the quantity of which is 383d. 21h. 33'. and this year is frequently used in the mixt Lunar, or Soli-Lunar Computation.
11. The Political or Civil years are used in the regulation of Civil or Ecclesiastical Affairs; and in adjusting their measure commonly a voluntary regard is had to the Motions of the great Luminaries. There are several forms of Civil years, among which that called the Julian is the most celebrated, and requires a present explication by reason of its connexion with the ensuing positions.
12. The Julian years are either equal and mean, or true and unequal.
13. The mean and equal are those that consist of 365d. and 6h. but are not in common use.
14. The true Julian years are either Common or Bissextile.
15. The Common consists of 365 days, and the Bissextile of 366. Of the last sort are all the years of Christ that are capable of being divided by 4 into aliquot Parts.
16. Now the Bissextum is a Day arising from the 4 times 6 hours, which are omitted in four Julian years.

The Etymology of the Word that denotes a Year.

§. 1. **T**HE word that signifies *Year* in the 3 ancient Languages, is derived from a thing that goes round, or a *Circle*; for so much the *Hebrew* word שָׁנָה does signify; and for the same reason in the *Greek* it is called *ἐνιαυτός*. As for the *Latin* word *Annus* some derive it from the *Greek* *ἀν* circum and *νῶ* fluo; but it is a little absurd to derive the *Latin* from the *Greek*, and they are more in the right, who say that *An* did formerly signify a *Circle*, as the diminutive *Annulus* is used for a little *Circle* or *Ring* to this Day: However, 'tis certain that *An* did signify as much as *Circum*, as it appears from the compounded words, *ambire*, &c. To confirm this Etymology; 'tis observable that in ancient times the *Agyptians* represented Time and the Year by a *Serpent* or *Snake* biting her Tail.

§. 2. The

§. 2. The *Astronomical Years* do not depend wholly on the motion of the two Luminaries, for why may not they take their denomination from the other Stars? 'Tis well known the *Saturnine* year is computed to 10955 days and 12 hours, or almost 30 *Julian* years; and the *Astronomers* make the *Jovian* year to have 4331 days and 18 hours, or almost 12 *Julian* years; the year of *Mars* 687 days, or almost 2 years. The years of *Venus* indeed and of *Mercury*, as to their extent, differ not much from the *Solar* Period. The *fixed Stars* have also their Periods, though they move but very slowly, insomuch that a year of these according to *Hipparchus* and *Ptolomy* is equal to 36000 *Julian* years; to *Alphonsus* 49000, to *Tycho Brahe* and *Kepler* 25806, and to *Longo-montanius* 26046, pursuant to *Ricciolus's* remarks upon these and other opinions *Tom. 1. Almag.* from whom *Macrobius* in *Somn. Scip. l. 2. c. xi.* observes that a year is not only what we commonly call so, for that the Stars as well as the two Luminaries have their years, that is, a motion from a certain place of the Heavens, to the same again.

§. 3. The *Tropical Astronomical* year of the Sun is not so termed from the Solstices, as some of the Ancients were of opinion; but generally from the points of *Changes*, and the Sun's double Motion; for many Authors shew that the *Equinoctials*, as well as *Solstitials* are called *Tropicks*, as it appears from *Manilius l. 3. towards the close*, and from *Sextus Empiricus adv. Math. l. 5. c. 1.* or as it is in *Henry Stephen's Edition, adv. Astrol. c. 21. p. 95.*

§. 4. The *Solar Sydereal* year is greater than the *Tropical*, because the fixed Stars use their own Motion, and whilst that the Sun performs its course through the *Zodiac*, they move 50" faster towards the *East*; therefore the Sun wants at least 21' to be even with them; and by so much is a *Sydereal* year greater than a *Tropical*.

§. 5. Some will have it that the *Achaians* made use of this *Sydereal Solar Year*, which they began with the rise of the *Pleiades* or 7 Stars, and that the ancient writings of the *Egyptians* speak their nice observation of the rising of the Sun with the *Dog-Star*: But after all, 'twas rather humour and fancy, than any *Astronomical* exactness, that put 'em upon a critical

observation of the Conjunction of the Sun with the Stars, especially in those Ages wherein the slowest Motion of the fixed Stars was not sufficiently known.

*Lunar
year, how
and where
'tis us'd.*

§. 6. The *Turks* and *Arabians* make use of the Lunar year somewhat adapted to civil use, and the same custom is also observed in *Tartary*, *Siam*, *Japan*, *Peru*, and other places. Some attribute this Custom to the *Gauls* and *Germans*, but in opposition to that Conjecture, *Beda* plainly declares that the ancestors of the *Germans* were acquainted with the method of Intercalation, and made use of the mixt or relative Lunar Year. His words are to this purpose. When an Embolism or a year of twelve Lunar-months came round, they added the superfluous month to the Summer, so that the three months were call'd *Lida*, and accordingly that year was christened *Trilidi*. Farther, the ancient names of the *German Months* oppose this opinion, which as they are marks of the appointed Seasons, so they have a reference to Solar years. Such are *Guili*, *Trimilchi*, *Lida*, &c. unless one would offer that these names are of a later date, and were not used by the ancient *Germans*, till after the time of the *Romans*.

*The Incon-
veniences
of the Lu-
nar year.*

§. 7. The *Lunar Year* has this inconvenience, that the same Months in several Lunar years, have not the same *Season*; the occasion of which is, that the Lunar years being less than the Solar by almost 11 days, in three years time every month will have the *Season* of that which went before it, and so further in Succession of time, viz. in 16 years those months which were in Summer, will be in Winter, and *vice versa*; a thing that the *Turks* who use this sort of years, are very sensible of.

*How the
Jews keep
the Lunar
Months in
their pro-
per Seasons*

§. 8. However the *Jews* who follow the Moons Motion in their Accounts, by intercalating an entire Month, retain still the same Seasons every Month, for as often as there is the difference of 30 days between the *Common Lunar*, and the *Solar Year*, they substitute an *Embolismal* Month called *Veadar*, and hence it is that they have Lunar Months in the same *Season*; and consequently a Solar Year. Upon this account the Jewish Calendar is not improperly called the *mixt Lunar* or *Lunæsolar* Calendar.

§. 9. But

§. 9. But Kepler *Eclog. Chron.* p. 89: says that the *Jews* after their departure out of *Egypt*, used only the *Solar year*, so that, thereby he would make the *Lunar Solar Calendar* but of late date. To use his own words, *The Patriarchs*, says he, made use of the *Egyptian year* of 365 days, divided into 12 Months, 11 of which contained 30, and the 12th 35 days. But whereas the beginning of the *Egyptian year* went through all the Seasons of the year, at their departure out of *Egypt* it happened in their computed Autumn, whereas it was actually in the Spring; for which reason *Moses* commanded the Month of first Fruits to be made the first Month, by which the *Egyptian moveable year* became fixed. But admit this to be true, it does not thence follow, that a *Lunar form* was Established according to the *Egyptian way*. I know some Objections may lie against me, but I will not argue against self. Let my Adversaries muster up their whole Artillery, I still maintain that the *Jewish year* was *Solar* and not *Lunar*, till the *Macedonians* bore the ascendant. He adds p. 91. that 'tis probable the *Jews* did not compute their year from the course of the *Moon*, or celebrate their Feasts at *New Moon*, for fear of being censured for worshipping the *Moon*, in opposition to the *Law Deut. 17*. But in calculating from the *Sun*, they incurred no such reflection, since that calculation being of equal standing with the world it self, was of an antienter date than *Idolatry*. *Thomas Lydiat* joyns in the same opinion. But after all tho I readily own that for some time after their departure out of *Egypt*, they retained the ancient and *Solar form* of the year, pursuant to *Josephus's* authority, *Antiq. l. i. c. 4*. Yet I can never be persuaded that from their departure out of *Egypt* to the time of the *Macedonians*, their Ecclesiastical year was purely *Solar*, without the least regard to the *Moon* in adjusting their Months: Especially considering that in the *Holy Scriptures* we have frequent insinuations of *Lunar Months*, and of the service of the *Moon* in the regulation of the Seasons, particularly in *Psa. 104. 19. Syr. 43. 7*. And that all the *Jews* agree with *Moses Maimonides* in asserting that the Months of the year are *Lunar Months*, and that the years which are not computed are *Solar*.

of the My-
stical years

§. 10. As to the *mystical years*, consisting of 7 months, since they are only the Off-spring of one Man's Brain, and never yet used by any sort of People, what we have said of such Months, may be applyed to the years, which are merely fictitious, and grounded neither on Holy or Prophane Writings; not to mention that the Scriptures plainly oppose it by mentioning more Months than seven, and by appointing a fixed Month for the oblation of the first fruits, which in the Mystical Computation must have been ambulatory.

of the Ju-
lian year.

§. 11. *Chronologers* use the form of the *Julian Year*, as a constant and accurate rule of their times; whence it happens that they do not only refer to the *Julian Calendar*, those things which came to pass after its first Institution, but by way of *prolepsis*, make use of the same from the beginning of the *World*, nay, before the beginning it self; and that for three Reasons. 1st. Because this sort of year is universally known, whereas the *Egyptian*, *Nabonassarcian* and other forms are not so obvious. 2^{dly}. That next to the *Nabonassarcian*, it is the most plain and easie of any. 3^{dly}. Because the same Months in this year, have the same changes of the Seasons fixed. These and such like Reasons induced that famous Mathematician, *Kepler*, to lay aside the *Gregorian*, and make use of the *Julian* in his *Tables* of Heavenly Bodies; nay, and *Petavius*, tho very much addicted to the *Gregorian Stile*, cannot but give the *Julian* this Character, viz. the *Julian year* (says he) is not only most adapted to common use, but most agreeable to the Nature of things, since it comes as near as can be to the course of the Sun, and is no less fit to register the times, for which reason it is made use of in the *Chronicles* and *Annals* of most Writers, and that not only in recording of things since its Institution, but before, nay from the beginning of the *World* it self. When the *Chronologers* mean to range the *Eclipses*, for instance, of the Sun and Moon, or the Wars of Cities or Kingdoms, and their famous Actions, in their proper years and seasons, they always make use of the *Julian* years and Months, as if they had been used when the thing was acted. This they do by way of anticipation and fiction that the Reader may the better compute the times when thus adapted to the vulgar measures, and be

be freed from the trouble of considering several forms of years. For this and several other Reasons 'twill be necessary in our general part of Chronology to give an Explanation of the Julian year, especially considering that the Julian Period calculated from the form of this year, is the Common Receptracle of all Epocha's.

§. 12. The Ancients did not add that whole day *Why the* arising from the 4 times 6 hours, to the end of the year, *Leap day* but to *February*, by reckoning the 6to *Calendas* is called *Martii*, or the 23 of *February*, twice over, and ac- *Bissextile*. counting those two days for one. This is confirmed by *Cælius de verb. Sign. l. Cum. Bissexthus*. And *Marcellinus l. 26.* brands the Bissextile for an unfortunate day among the Romans.

§. 13. Since a *Julian* year is taken to be 365 days *The diff-* 6 hours, and the Solar Tropical mean years, accord- *rence be-* ing to *Longo-montanus*, to be 365 days 5 hours 48' *tween a* 55'. it thence appears, that the difference of quan- *Solar Tro-* tity between them, following the said *Longo-montanus's* *pical and* *Hypothesis*, is but 11'. 5". which *Chronologers* usually *the Com-* call the *Civil Procession of the Equinoxes*; and that *mon Ju-* because by so much time the places of the *Equinox* do *lian year*. vary in the *Julian* year, by which means, in the space of almost 130 years, the *Equinoctial* and *Solstitial* points seem to go backward a whole day.

§. 4. As to the space of time comprehended in the great *Of the* *Canicular year*, which is called the *Sorbick* or *Cynick* pe- *great Ca-* riod, *Censorinus de die nat. c. 18.* gives us this account *nicular* of it. *The Moon* (says he) *belongs not to the Egypti-* *year.* *an year*, which we call *Canicular*, because it begins the *first day of the month that they call Thoth, when the* *Dog-Star arises. For their Civil year has only 365 days,* *without any intercalatory day; therefore the space of 4* *years with them, is almost a day less than the Natural* *4 years, by which it happens that in the year 1461, it* *resolves to the same beginning. This year is by some* *called Heliacal, as belonging to the Moon, and by o-* *thers to Osiris.*

§. 15. As the Heathens being destitute of the light *of Pla-* of *Scripture*, were widely mistaken about the Original *great year*. of the World, so they err'd strangely about its end. The great year of *Plato* was a very notable fiction of this nature. The *Stoicks* as well as the *Platonicks* thought that the World must have naturally an end, when all

the Stars were again revolved to the same point; but what period of years this *Revolution* may require, is not as yet known, even *Kepler* himself *myst. cosm. c. 23.* despairs of the *Possibility* of this invention, when he asserts that the motions of the Stars are incommensurable with themselves.

Of Aristotle's greatest year. §. 16. As to *Aristotle's* greatest year, some confound it with *Plato's* great year, but without Ground. *Censorinus de die nat. c. 18.* speaks of it thus. *There is (says he) another year, that Aristotle calls the greatest, rather than the great, which the Spheres of the Planets constitute when they come together to the same places where they once met before; the Winter of which made the Words Deluge, and its Summer will make the last Conflagration, &c.* But *Marsilius Ficinus in Argum. l. 10. de Repub.* makes mention of another great year, in which the Soul of Man finishes its Circuit of *Transmigration*, and returns to the first individual. This is said to consist of 12000 years, and to three of these the great year of the World is equal, consisting of 36000 years, wherein the *Anima Mundi* performs its Course. But *Peter de Aliaco* the Cardinal, determines the quantity of the great year otherwise; for (says he) from the beginning of Aries to the end of Virgo, is equal to the half of that space, which is from the beginning of Libra to the end of Pisces; so ought there to be from the Birth of Christ, to the end of the World, as much time as was from Adam, or the Creation of the World, to the coming of our Saviour. But this space was 5260 years, therefore from the beginning of the World to the end will be 10400 years, at which time all the Stars will have finished their Orbicular Course.

Additions to the foregoing Chapter collected out of Dr. *Beveridge's Institutiones Chronologicae.*

R U L E S.

1. The Solar years are either *Fix'd* or *Erratick*.
2. The *Fix'd* Solar years have a constant beginning in the same Season; such are the *Julian, Gregorian, &c.*
3. The

3. *The Solar Erratick years commence by turns in all the Seasons of the Tropick year. Such are the Nabonassarean and the Yezdegerdick years.*
4. *The Lunar years are in like manner divided into the Fix'd and the Erratick.*
5. *The Fix'd Lunar years are kept up very near to one Season of the year by vertue of an Embolism; whereas the Erratick range without controul throughout all the Periods of the year. Of the former sort are the Athenian and the Jewish, as the Mahumetan or Arabian are of the latter.*
6. *Among the various forms of Civil years, 'twill be worth a Chronologers while to take a view of the Roman, the Ægyptian, the Persian, the Syriack, the Græcian, the Jewish, and the Mahumetan or Arabick.*
7. *The Roman Civil year is either Julian or Gregorian.*
8. *The Gregorian is only the Julian form castigated; for it differs from the Julian only in this, that after the 1600 year of our Lord, of every four years terminating four Centuries, the three first are Common, and the fourth Bissextile, according to the Gregorian calculation, whereas all the four are Leap years in the Julian.*
9. *The Ægyptian Civil year is Solar; and is either Erratick or Fix'd.*
10. *The Erratick Ægyptian year (alias the Nabonassarean) consists exactly of 365 Days, which are made up of twelve Months comprehending thirty Days a piece, and five supernumerary or accessory Days.*
11. *The Fix'd Ægyptian year agrees with the Julian in the general quantity or length, though it disagrees in the names and length of its Months (which are the same with those of the Erratick,) and in the Place of its intercalations.*
12. *The Ethiopian Civil year differs from the Ægyptian only into the names of its Months.*
13. *The Persian Civil year is of a Solar form; and is divided in the Erratick and Fix'd.*
14. *The Erratick (alias the Yezdegerdick) has the same form with the Nabonassarean or Erratick Ægyptian year.*

15. *The fix'd Persian year (alias the Gelalean, so called from Gelala a Sultan) is of the same form with the Solar Tropical year, and consists of 365 days, 5 hours, 49', 15", 48'''.*
16. *The Syriack year is of a fix'd Solar form of the same extent with the Julian.*
17. *The Grecian year is divided into the Athenian, the Macedonian, the Syromacedonian, the Paphian and the Bythinian.*
18. *The Athenian is a Fix'd Lunar year.*
19. *The Macedonian is either Lunar of the same form with the last, or Solar.*
20. *The Solar Macedonian is either Julian observing the form instituted by Julius Cæsar, or Tropical.*
21. *The Tropical Macedonian year was distributed into four parts, each of which commenc'd from one of the four $\tau\epsilon\sigma\pi\alpha\iota$ or Cardinal points.*
22. *The Civil years of the Syromacedonians, Paphians, and Bithynians observed the Tropical Macedonian form, abating for the names of their Months.*
23. *The Civil year of the Jews is either deficient, abundant or ordinary. In the first a day is took off from their Astronomical year, whether Common or Embolismal. In the second a day is added; and in the third the Astronomical Computation is observ'd without alteration.*
24. *The Astronomical Jewish year was of a Lunar Computation; being either Common or Embolismal, the first of which contained twelve, and the latter thirteen Lunar Months.*
25. *The Jews had likewise a Solar year of the same extent with the Julian.*
26. *The Arabian or Mahumetan Astronomical year consisted of 354 days, 8 hours and 48'.*
27. *The Civil Arabian year is either common or intercalated, the former containing 354 and the latter 355 days.*

The Name and Institution of the Julian year.

§. 1. **T**HE Julian year derives both its Name and Institution from *Julius Cæsar* the Dictator: for before his time the form of the *Roman* year was so corrupted by the indiscretion of the Pontiffs, in whose hands the sole power of intercalation was lodg'd, that the Winter Months fell back to the Autumn, and those of

of the Autumn to the Summer. To remedy these inconveniencies, the Dictator added to that year in which he set about the reformation of the Kalendar, namely the 4668 of the *Julian* Period, or the 46th before Christ; to that year, I say, he added not only the Month called *μηνὸς ὀκτώβριος*, or the common intercalation of 23 days between the 23d. and the 24th of *February*, pursuant to *Numa Pompilius* his Institution, but likewise 67 days more between *November* and *December*: so that that year contained 445 days, and was called the year of Confusion. This done, he instituted a Solar year of 365 days and six Hours, pursuant to what he had learned from the *Egyptians*; ordering the odd six Hours to be neglected till they made a Day, which happening every fourth year, was to be inserted by way of intercalation after the *Terminalia*, at which time *Numa Pompilius* had inserted his intercalary Month. Now the *Terminalia* ended on the 23 of *February*, and the next day being the *Sextus Kalendas Martii* was ordered to be reckon'd twice over; from whence both the day and the year derived the name of Bissextile.

§. 2. The *Pompilian* year began from *March*, whence *July* and *August* were called *Quintilis* and *Sextilis*, as being the fifth and sixth Months in order. But in the *Julian* form, *January* always leads the Van, and is follow'd by eleven more, each of which was divided by *Romulus* into *Kalends*, *Nones* and *Ides*. The *Kalends* signified the first day of every Month. Every Month had eight *Ides*; *March*, *May*, *July* and *October* had six *Nones*; and all the rest had but four a piece. These parts of the *Julian* Months are reckoned backwards, so that the *Kalends* being the first day of the Month, and supposing it to have four *Nones*, the fifth day of the Month will be called the *Primus Nonarum* or the *Nones* themselves, and the second is called *quartus*, the third *tertius*, and the fourth *Pridie Nonas*. In like manner the thirteenth day will be the *Idus*, and the sixth the 8 *Idus*: the seventh 7 *Idus* and so on. After you pass the *Idus* of any Month, the following days are number'd backwards from the *Kalends* of the next Month, so that the 14th of *January* (for instance) is call'd 19 *Kalendas Februarii*, and so on decreasing in order till you come to the last day of the Month which is called *Pridie Kalendas Februarii*.

The order
and reparation
of
the *Julian*
Months.

§. 3. The

The Original and design of the Gregorian year.

§. 3. The *Nicene* Council having order'd the Festival of *Easter* to be celebrated on the next Sunday after the full Moon, which came next after the vernal Equinox; and the Lunar Cycle or Golden Number which was after that made use of for regulating the time of the full Moons, being found so faulty that in the year of our Lord 1582 the Equinoxes were fallen ten days, and the full Moons four days more backwards than they were in the time of the *Nicene* Council, *i. e.* That the Equinox which in the year 325 (in which that Council was held) fell on the 20th of *March*, was in the year 1582 thrown back to the 10th, and the full Moon was mov'd from the 5th to the first of *April*. This, I say, being discover'd, Pope *Gregory XIII.* in the year of our Lord last mentioned, exchang'd the Lunar Cycle for that of the *Epacts*; and in order to recall the Spring Equinox to the *Nicene* Standard, subtracted ten days out of the Month of *October* in that year, making the 4th to be the 15th, and the 10th on which the Equinox fell to be the 20th. To prevent the relapse of the Equinoxes towards the beginning of the Month, he instituted a new form of years, called *Gregorian*; in which three leap days are left out in every 400 years. The meaning of this Institution was, that after the 1600 year of Christ, every hundredth year (which in the *Julian* form was a Bissextile or Leap year) should be so managed that only one of four of these hundredth or Century years should be a Leap year, the other three being calculated only to the common Standard of 365 days. By this Computation the years of Christ 1700, 1800 and 1900 will be Bissextile in the *Julian*, and common in the *Gregorian* forms. The intercalation of the Leap days being so far too early in the *Julian* form, as to throw the Equinoxes three days back in the space of 400 years or thereabouts, occasion'd the necessity of this institution, which from its late date is called the New Style: for by this means the vernal Equinoxes are fixed (almost) for ever, to the 20 or 21 of *March*.

The form of the Egyptian Erratick or Nabonassarean year

§. 4. The Erratick *Egyptian* year takes the name of *Nabonassarean* from the Epocha which takes its rise from *Nabonassar* King of the *Chaldees*. In regard that it neglects the 6 hours which in the *Julian* form make a Leap day once in four years, its beginning anticipates the *Julian* every 4th year by a day; and therefore

'tis

'tis justly stiled *Erratick*. This anticipation of one day in four years, gains of the *Julian* years one in 1460; so that 1461 *Nabonassorean* years make; but 1460 *Julian* years; and after 1460 *Julian* or 1461 *Nabonassarean* years, the first Month of the *Egyptians* (known by the name of *Thoth*) returns to the same day of the *Julian* year; and for that reason the circle of 1460 *Julian* years is called the Sothick Period. By this means it comes to pass, that in one and the same Bissextile *Julian* year, two *Nabonassarean* years may commence, viz. on the first of *January* and the last of *December*. The *Egyptian* Months are twelve in number and equal in length. *Thoth* leads the van and begins the year. The rest in order are, *Paophi*, *Athyr*, *Choiac*, *Tybi*, *Mecheir*, *Phamenoth*, *Pharmuthi*, *Pachon*, *Pauni*, *Epiphi*, *Mesori*. Each of these Months has just 30 days, and to make up the 365 days of which the year consists, five days are thrown in to the end of the last Month namely *Mesori*. This desultory form was applied by the *Egyptians* to civil uses till *Anthony* and *Cleopatra* were defeated; and the Mathematicians and Astronomers us'd it till *Ptolemy's* time.

§. 3. If a *Nabonassarean* year be given, its beginning may be reduced to a certain day of the *Julian* year, by dividing the given year by 4, and subtracting the Quotient from 57, if it be less than that number, or from 422 if it be greater; for after this operation the Remainder gives the corresponding day of the *Julian* year as it lies numerally from the first of *January*. In this case we divide by four, because every four years the *Nabonassarean* form anticipates the *Julian* by one day; and so the Quotient gives the number of the days of anticipation, or the omitted leap days. This Quotient we subtract from 57 because the first *Nabonassarean* year commenc'd 57 days after the 1st of *January*, for the Epocha begins on *Feb. 26.* in the 3967 year of the *Julian* Period. If the Quotient exceeds 57, we add to 57 the days of one *Julian* year, viz. 365, which make jointly 422, and from this number we subtract the Quotient. By this Rule, we'll find that the 257th year (for instance) of the *Nabonassarean* Era begun on the 358th day of the *Julian* form; and reckoning from the Calends of *January* this 358th day will be found to be the fourth of *December*. If the proposed *Nabonassarean* year be later than the 1472 of that Epocha

or

or the 5437 of the *Julian* Period, and if after 'tis divided by four there be no Remainder, we must Substract one out of the Quotient, and add 365 days to 422 in order to substract the Quotient (wanting one) out of the joynt summ. By this method you'll find that the 2416 *Nabonassarean* year began on the 184 day after the Calends of *January*, i. e. the 3d of *July*.

The fix'd
Egyptian
or the A-
tican
year.

S. 6. The fix'd *Egyptian* year observes the *Julian* form of 365 days and six hours, making a leap day of the six hours once in four years. 'Tis called *Atiacus* because the *Egyptians* received it together with the *Roman* Yoak, after the Victory obtained at *Actium*; at which time they drop'd their *Nabonassarean* form, and left it to the Mathematicians. It differs from the *Julian* in this, that its Months are the same with those of the *Nabonassarean*, that it begins on the 29th of *August* instead of the first of *January*, or on the 30th of *August* if it be a Leap year; that it takes in the leap day not in *February* but at the end of the year, by which means the quantity of the *Egyptian* tricenary Months continues unaltered; and that the leap year falls a year sooner than the *Julian* leap year, that is, it corresponds to the third year after the *Julian* Bissextile.

The Persi-
an Erra-
tick year.

S. 7. The *Persian* Erratick year goes by the name of *Yezdegerdick*, by reason that the *Persian* Epocha commences from the Death of *Yezdegird* the last *Persian* King who was kill'd by the *Saracens*. It consists of twelve Months containing 30 days a piece, and five supernumerary days, which the *Greeks* call'd *ἐπαινούμεναι*. So that it differs from the *Nabonassarean* only in the names of the Months, and the commencement of the Epocha; for whereas the *Nabonassarean* began on *Feb. 26*, it began on *June 16* which is the 167 day from the first of *January*: So that to find the first day of any *Persian* year, we must divide by four and substract the Quotient from 167. If the Division leaves no Remainder we must take 1 off the Quotient, before we substract it. If the year proposed be posteriour to the 433 *Yezdegerdick*, or the 1064 year of our Lord, when the Division leaves nothing or 1 for its Remainder, we take 1 off the Quotient, and add 365 days to the 167, if so be that the Quotient be a larger number than 167. In observing these Rules, you'll find that the 246th (for instance) of the *Yezdegerdick* form

form began on the 106 day after the first of *January*, i. e. on the 16th of *April*, and that the 1037 *Yezdegerdick* commenc'd from *Oct.* 1, or the 274th day from the first of *January*.

§. 8. The *Gelalean* year is admirably well adapted to the Solar Motions; and was instituted for the lean year. regular celebration of the festival called *Neurux*, as the *Gregorian* was for that of *Easter*. It takes in a leap day every fourth year, but every sixth or seventh turn it throws it forward to the fifth year, by which means the Equinoxes and Solstices are fix'd to almost the same days of the Months.

§. 9. The *Syriack* year consists of 365 days and six hours, being divided into 12 Months of equal extent with those of the *Julian* year to which they correspond. This year begins *Oct.* 1. so that the first Month called *Tisrin* corresponds to *October*, and the Month called *Shabat* which corresponds to *February* has 28 days or 29 in a leap year. The Syriack year.

§. 10. In the infancy of Astronomy, the *Athenians* taking it for granted that the Moon finish'd its course in 30 days, divided their year into 12 tricenary Months; and at the same time out of regard to the Sun's motion, added a supernumerary Month of 30 days to every other year. But when the annual and menstrual conversions of the Stars came to be better known; they made a *Common* year of 12 Lunar Periods, and an *Embolisimal* one of 13. The beginning of their year was computed not from the real New Moon, but ἀπὸ τῆς φάσεως from the first appearance of the New Moon. The Attick year.

§. 11. Forasmuch as a Lunar Month consists of 29 days, 12 hours and 44', the odd twelve hours make up a day in two Revolutions; and for that reason all the *Attick* Months are *Cavi* and *Pleni* by turns, that is, one has 29 and the next in order 30 days. At this rate their *Common* year contained 354 days; but in that called *Embolisimal* an additional Month was joyned to ποσειδών, and so the Month called *Posideon* was doubled. The *Embolisimal* years in a Decennoval Cycle, or the course of nineteen years are 3, 5, 8, 11, 14, 16, 19. All the rest being stil'd *Common*. The first day of every Month was called, *ῥεμνία*, and the last was known by the name of ἐν καὶ νέα, i. e. the old and the new, alluding to its divided relation to the new The length and order of the Athenian Months.

New and the Old Moon. The *Athenians* divided their Months into three parts, namely *ἰσαύευν*, *ἐπὶ δέκα* and *πένοντος*; by reference to which they pointed out every day as the *Romans* did by their Calends, Nones and Ides.

The commencement of the Attick year.

§. 12. The beginning of the *Athenian* year is reckoned from that New Moon, the Full Moon of which comes next after the Summer Solstice. Now the ancient *Grecians*, in the time of *Meto* and *Endoxus*, fix'd the Summer Solstice in the 8th degree of *Cancer* or on the 8th of *July*: But afterwards, when *Timocharis* and *Hipparchus* flourish'd, 'twas thrown upon the 27 of *June*. If this be duly considered, 'twill be easie to reduce the *Attick* New years day or the first day of *Hecatombæon*, to its corresponding place in the *Julian* form. For if the *Attick* year propos'd runs before the 4400 year of the *Julian* Period, we reckon from that New Moon, the Full Moon of which came next after the 8th of *July*: But if the year propos'd falls later than the 4400 year of the *Julian* Period, we reckon from that New Moon, the Full Moon of which followed next after the 27th of *June*.

The beginning of the Macedonian year.

§. 13. The *Macedonian* Lunar year agrees with the *Athenian*, excepting that the former takes its beginning not from the Summer Solstice, but from the Autumnal Equinox.

The Jewish Astronomical year.

§. 14. The *Jews* calculated their Months by the motion of the Moon, and their years by that of the Sun; as well as the *Athenians*; from whence it came to pass that they sometimes threw in an Embolism to keep the Lunar year from ranging wide of the Equinoctial points, that the Passover might be celebrated at the appointed Seasons. Each Month consisting of 29 days, 12 hours and 793 Helakim, i. e. 44', 3", 20"; it follows by consequence that the common year contained 354 days, 8 hours and 876 Helakim, to which if you add an Embolismal Month, it makes 383 days, 21 hours and 589 Helakim. A Helek or *Jewish* Scruple contains 18 common Minutes.

The order and length of the Jewish Months

§. 15. The *Jewish* Months are twelve in number, besides the Embolismal call'd *Veadar*. They were *Pleni* and *Cavi* by turns; i. e. the first 30, the 2d 29, the 3d 30 again and so on. In the Ecclesiastical Computation we make *Nisan* the first Month; though tis plain that in *Moses's* time the *Jews* made *Tishri* the first Month, and so it continues in the Astronomical and the

the Civil years. The Embolismal was called *Veadar*, because of its intercalation after the Month, which was the sixth in order. It consists of 30 days.

§. 16. In the Decennoval Cycle of *Jewish* years, twelve are common and seven Embolismal. The Embolismal are 3, 6, 8, 11, 14, 17, 19. In that space of nineteen years the *Julian* Cycle out-runs the *Jewish* by 1 hour, 26' 56" 40". So that in finding out the day of the *Julian* year that corresponds to the first day of a *Jewish* Month, we must take off for each *Jewish* Cycle 1 hour 26' 56" 40". The head of the *Jewish* Epocha of years commences from the New Moon that happen'd on the 7th of *October* in the 593d year of the *Julian* Period.

§. 17. To find out the day of the *Julian* year that corresponds to the first day of *Tishri*, i. e. The *Jewish* New years day, we must first multiply all the past compleat *Jewish* Cycles by 1 hour and 485 Helakim i. e. 26' 56" 40"; that being the excess of the *Julian* Cycle above the *Jewish*. Then we must multiply all the common compleat years by 10 days, 21 hours and 204 Helakim, and the Embolismal compleat years by 18 days 15 hours and 589 Helakim; the former multiplier being the excess of the *Julian* year above the *Jewish* common year, and the latter the excess of the Embolismal above the *Julian*. This done we must subtract the Product of the last or third Multiplication from the Product of the second, because the excess of the *Julian* year above the *Jewish* decreases in proportion to the rising of the *Jewish* Embolismal above the *Julian*. But after all, the Remainder of this Subtraction must be added to the Product of the first Multiplication, that the joyn't summ may give the whole excess of the *Julian* above the *Jewish*, whether in Cycles or in compleat years. To conclude the operation this last sum must be subtracted from Oct. 7. (i. e. its numeral character from Jan. 1.) on which day the *Jewish* Epocha commences, and the Remainder gives you the day requir'd. After the *Neomenia* of *Tishri* is found, the term of the *Passover* is found by subtracting 163 from the former.

§. 18. In regard that the *Jewish* Astronomical year takes in the odd hours and minutes, the computation of which is inconvenient for Civil use; the *Jews* made use of a Civil year in their publick Business

The difference between the Julian and Jewish Cycles.

How to reduce the first day of a Jewish year to the Julian form.

The Jewish Civil year.

ness, which consisted only of days; and to make it bear some correspondence with the Astronomical, sometimes added and sometimes lop'd off a day.

The Jewish Solar year and their Tekupha. §. 19. The *Jews* divided their Solar year into three parts call'd *Tekupha*, or Cardinal points. The *Tekupha* of *Tishri* corresponded to the Autumnal Equinox, that of *Teberth* to the Winter Solstice, that of *Nisan* to the Spring Equinox, and that of *Tamuz* to the Summer Solstice. These four terms were observed by that People with the utmost superstition.

The name, form and contrivance of the Arabian years.

§. 20. The *Arabian* year is called *Mahometan* from *Mahomet* their false Prophet. 'Tis likewise stil'd the year of the *Hegira*, because the calculation of these years runs from the Epocha of the *Hegira*, i.e. *Mahomet's* flight from *Mecca* to *Medina*. The *Arabian* Astronomical Months were (each of 'em) less than the *Jewish* by one *Helek*, so that their Astronomical year being Lunar contained 354 days, 8 hours and 48'. In their Civil Computation they left out the odd hours and minutes, and to make it even afterwards they divided their years into *τριακονταετηρίδες* or Cycles of thirty years, eleven of which had an additional day a piece. In the course of the thirty years, the Embolismal years run in this order, 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, 29, all the rest being common years. They pitch'd upon Cycles of thirty years, because thirty Astronomical *Arabian* years made a compleat number of days without any fractional hours or minutes. Their Embolismal day was added to the end of the year; so that their last Month *Dulheggia* had in their leap year 30 days instead of 29.

The Arabian Months.

§. 21. The *Arabians* had twelve civil Months in a year, which contain'd 29 days and 30 days by turns, abating for their leap years in which the Month *Dulheggia* has always 30. Their Months commence not from the real New Moon, but from its first appearance after its coition. Now this appearance happening always in the Evening or at Night, 'tis plain that the *Mahometans* as well as the *Jews* and *Athenians* and all others that us'd Lunar Months, reckon'd the beginning of their days from Sun-set. But the *Mahometans* in particular, compute their time by such and such a number of nights and not days. After the twentieth day of the Month they reckon backwards as the *Athenians* and *Romans* did.

C H A P.

C H A P. VII.

Of the Epacts.

R U L E S.

1. Under the Name of Epacts, we usually understand the Difference between a Lunar and a Julian year.
2. The Epacts are either Civil or Astronomical.
3. The Civil Epacts are days intercepted between the Common Julian year, of 365 days, and the Lunar (taken at large) of 354 days. Hence the Annual Epacts consist of 11 days, excepting every 19 year, in which there are 12.
4. The Astronomical Epacts may be termed those Days, Hours and Minutes, which are intercepted between the Common Lunar year, and the mean or equal Julian year, which are 10 days 12 hours 11'. 22'. 16''.

§. 1. **T**HE word *Epact* is derived from the Greek *ἐπάγω*, which, besides other things, signifies to intercalate: In which sense *Plutarch* in *Numa* the word uses it; and in the *Egyptian Nabonassarean Computation*, the 5 days over and above the 12 Months consisting of 30 days, added to compleat the year, are termed the *ἡμέραι ἑπιτιθέμεναι* or *added days*; and therefore since the *Epacts* are days that are to be added to the *Lunar* year, this Denomination is no ways absurd.

§. 2. The reason of the *Epacts*, is the difference of the quantity between the *Lunar* and *Julian* year: For the common *Lunar* year being not Equal to, but less than the *Julian*, and both being made use of in the Ecclesiastical Computation; some Authors bethought themselves of reducing the one to the other, which they effected by appointing the *Epacts*.

§. 3. A difference indeed was ever between the *Lunar* and *Julian* year; but because *Sosygenes* the Author of the *Julian Calendar*, in that form of a year he proposed to *Cæsar*, little regarded the Moons Motion; it is probable that the use of the *Epacts* was anciently unknown.

unknown, and that they came in use with the *Cycle* of the *Moon*, in the time of *Dionysius*: Therefore since the first year of the *Dioclesian era*, had the first *Cycle* of the *Moon*, and no such cause could be taken from the motion of the *Moon*, it may be supposed that the order of the *Lunar Cycle*, and consequently of the *Epaëts*, may be deduced from the *Dioclesian era*; and that after that it took among the Christians, or rather that the obliterated inventions of *Meto*, *Calippus*, and *Hipparchus* reviv'd in that Society.

How some
Writers
receive the
same.

§. 4. There are some other Writers, who by the *Epaëts* understand the difference between the *Lunar* and *Solar Tropical* year, and others that between the true *Julian Common* and the *Mean Lunar* year, in which sense *Joannes Baptista Ricciolus*, *Almagest. Nov. part 1. T. 1. p. 241.* takes when he remarks that in the *Rodolphin Tables* the *Epaëts* are calculated to be 10 days 15 hours 11'. 21". 49''' . 53'''' in the *Prutanick* 10 days 15 hours 11'. 21". 52''' . 24'''' . But according to *Nicholaus Mulerius* in the first *Frisick Ptolomaick Tables*, that time is supposed to be the *Epaëts*, which is computed backward from the beginning of the year, to the next preceeding new Moon; which agrees to what we laid down before.

The Num-
ber of
the *Epaëts*

§. 5. The greatest number of the Common *Epaëts* is 30, for as often as the number of the *Epaëts* exceedeth this, so often is the whole *Embolisimal* Month consisting of 30 days, always to be added to the *Lunar* year, to make it suit with the *Solar* or *Julian* year. And the 30 days of the *Embolisimal* Month, absorb this Addition, so that in the Computation of *Epaëts* they are not accounted for, as the Authors of this way have perswaded themselves and others. The Table of *Epaëts* in this our Age, is as follows.

Years

Years.	Ep.	Years.	Ep.
1.	11.	11.	1.
2.	22.	12.	12.
3.	3.	13.	23.
4.	14.	14.	4.
5.	25.	15.	15.
6.	6.	16.	26.
7.	17.	17.	7.
8.	28.	18.	18.
9.	9.	19.	29.
10.	20.		

§. 6. The *Epacts*, as the *Cycle* of the Moon, resolve *The Revolu-*
 into themselves again in 19 years, which being elap- *lution of*
 sed, the Ancients were of opinion that the *Cycle* of the *the Epacts.*
Epacts was exactly performed, for which reason they
 were wont to tack the *Epacts* of the Moon to the re-
 spective periods of this nineteen years Lunar Cycle as
 in the following Table; the meaning of which is thus.
 The Product of the Character of the *Cycle* and 11
 being divided by 30, and 3 being taken away, the re-
 mainder is the Product of the Moons *Cycle*.

Cycl.	Ep.	Cycl.	Ep.
1.	8.	11.	28.
2.	19.	12.	9.
3.	0.	13.	20.
4.	11.	14.	1.
5.	22.	15.	12.
6.	3.	16.	23.
7.	14.	17.	4.
8.	25.	18.	15.
9.	6.	19.	26.
10.	17.		

§. 7. It being inconvenient to account for any thing *Of the*
 but days in the usual year, the parts of days belong- *Hours, that*
 ing to the *Lunar* and *Julian* years, though really un- *are addi-*
 equal, are in common use made equal one with another, *onal to the*
 til the last year of the Lunar Cycle, at which time *Lunar and*
 the leap of the Moon makes all even. *Julian*
years.

E 2

§. 8. *Cbra-*

Of the
meaning
of the leap
of the
Moon.

§. 8. *Chronologers* make frequent mention of this *Saltus Luna* or the Moon-leap, in treating of the *Epacts*. It happens in the last year of every Cycle, by reason that in the space of 19 years, the Excess of the *Julian* year above the Lunar at large, is computed at 209 days, which being divided by 30, gives 6 *Embolisimal* Months and 29 days. Now to reduce the Cycle of the *Epacts* to an entire revolution, 30 days, or a 7th *Embolisimal* Month, are taken instead of 29, whence it follows that instead of 11 for the *Epact* we must use 12 in the 19th year. And for as much as the *Epact* of the last year, swells to a day more in the Calendar, 'tis called by a Metonymy *Saltus Luna* or the leap of the Moon.

The Quan-
tity of A-
stronomic
Epacts.

§. 9. The Quantity of *Astronomick Epacts* may be thus known. The mean *Julian* Year being 365 Days, 6 Hours, and the *Lunar*, according to *Tycho Brahe's Hypothesis*, 254 Days, 8 Hours, 48 Minutes 37" 44". The difference will be 10 Days, 21 Hours, 11 Minutes, 22", 16", which difference ought every year to be subtracted from the *Julian* year, that the mean *New Moons* and *Full Moons* may return to the same *Julian Day* again.

Reason of
the *Saltus*
Lunæ.

§. 10. The reason of the *Saltus Luna*, and the Use of the Number 12, instead of 11, in the *Epacts* for the last Year of the Cycle of the Moon, is, because the true Difference between 19 Lunar, and 19 *Julian* mean Years is 206 Days, 18 Hours, and almost 36 Minutes : So that if for every year 11 *Epacts* were only used, they would happen 209 in 19 Years ; and then the *New Moons* would get before the *Epacts* 2 days and more : Therefore to prevent this, an *Embolisimal* Month of 30 Days, to which *Astronomers* allow no more than 29 Days, 12 Hours, 44 Minutes, 3", 8", 39" ; is always made use of, and so the Quantity of every *Embolisimal* Month exceeds the *Astronomical* 11 Hours, 15 Minutes, and 57 Seconds ; which multiplied by 7 is equal to three Days, 6 Hours, 51 Minutes 39 Seconds ; and these being added to the Difference between the 19 *Julian* and *Lunar* years before determined, the same will make 210 days, 1 Hour and almost 28 Minutes. Now, that the *Epacts* might attain to this Sum, 12 is assumed for the 19th year : By which the number of

of the Epacts is rendered equal to 210 Days; and the difference is only one Hour and a few Minutes.

§. 11. Though this Cyclic Defect of 1 Hour and a few Minutes may seem but small, for which reason the Ancients took no further notice of it; yet in the space of near 312 years they make an entire day, whereby the New Moons get before the Epacts: Therefore in this our Age it is necessary the aforesaid Epacts be augmented by 3, and then they will they will answer: Or if the Product of the Character of the Cycle of the Moon, and 11, be divided by 30, the Remainder (over and above the Quotient) will express the number of the Epacts, as is shewed in the foregoing Table.

§. 12. The use of *Epacts* is to shew by their Places the Moon's Age, and chiefly the Full Moon before *Easter*, which is the use the first Authors of the Epacts intended them for.

§. 13. The difference of the *Epacts* of the Ancient *Calendars* from the New is as much as the Sum of Days taken away: whence Ten being substracted from the Epacts of the old Calender we have the Epacts of the new one.

§. 14. If *March* or the Months that goes before *March* be named, the Sum of the Epacts and the Days of the Month are said to shew the Age of the Moon; but if the Month propos'd follow *March*, the Number of the Month from *March* must be added, and the 30 thrown out as often as can be; by which means the Age of the Moon may be known every Day of every Month.

§. 15. If we would find in the old *Calendar* the 14th Moon or *Easter* from the *Epacts*, the Sum of the Epacts being less than 26, must be substracted from 47; if greater or equal to 26, they must be substracted from 46; the Remainder will shew the Day reckoned from the *Calends of March*, on which *Easter* ought to be assigned in the old *Calendar*.

§. 16. The Epacts would be justly entitled the Golden Number, if they afforded an exact account of the Moon's Age: But the lazy Chronologers and Computours of time, are frequently led into mistakes by avoiding the more prolix Calculation, and trusting to

this Guide: Witness the errors both of the Ancient and the *Gregorian Chronologers*.

Additions to the Chapter of Epacts, Collected out of Dr. Beveridge's *Institutiones Chronologicae*.

RULES.

1. *Epacts are either those of the Sun, or those of the Moon.*
2. *The Solar Epacts are either Menstrual or Annual.*
3. *The Menstrual Solar Epacts are the supernumerary days of each Month above 28.*
4. *The Annual Epacts of the Sun are the remaining days of the year after the completion of its Weeks.*
5. *The Lunar Epacts are either Menstrual or Annual.*
6. *The Monthly Epacts of the Moon, are the days of every Month remaining after the Moon has finished its course, or has passed from one Conjunction to another.*
7. *The Annual Lunar Epacts are the days of a Solar year supernumerary to those of a Lunar. (Strauchius confines the Word Epacts to this last Sense.)*

*The Men-
strual So-
lar Epacts
their use.*

S. 1. **T**HE Solar Epacts are of use for finding out the Feria or Day of the Week on which every Month or Year begins. To give an Instance as to Months; *January* having 31 days, the days supernumerary to 28 or the compleat Weeks, are 3, which shews that the Kalends of *February* fall on the 4th FERIA, inclusive from the Kalends of *January*. If *January* therefore begins on the first day of the Week, *February* comes on the 4th; or, if *January* commences on the 2d day of the Week, *February* makes its first appearance on the 5th.

*The use of
the Solar
Annual
Epacts.*

S. 2. The Annual Solar Epacts are known by dividing the Common year or 365 days by 7, which gives 52 Weeks and one supernumerary day for the Epact. The Annual Epact thus found out, determines what day of the Week every succeeding year will begin. If one year, for instance, begins on the first day of the Week, there

there being but one odd day beyond the compleat number of Weeks, 'tis plain that the next year will commence on the 2d day of the Week, and so on. But in this Computation regard must be had to the Bissextile year which has 366 days, and consequently two for the Epact.

§. 3. These Solar Epacts are now in dis-use, by reason that the Feriæ or Weekly days are trac'd with more facility and Expedition by the Dominical Letters. (Of which elsewhere.) *The Solar Epacts why neglected.*

§. 4. To find out the Menstrual Lunar Epact we must consider that a Lunar Month consists of 29 days 12 hours, 44' 3", and that all the Julian Civil Months excepting *February* have either 30 or 31 days. Now, supposing the Conjunction of the Moon or the New Moon to happen just as *March* comes in, so that the Lunar and the Solar Month have a joint beginning; And subtracting the Lunar Period or 29 days, 12 hours, 44' 3" from 31 (the number of days in *March*) the Remainder is 1 day and 12 hours or thereabouts. This one compleat day must be added to the Calends of *April*, and is called the Epact of *April*. These Menstrual Lunar Epacts serve to point out the Age of the Moon, for the Epact of *April* being one, that is to say the Moon being one day old, or having past its Conjunction a day before *April* began, the addition of unity to such a day of *April* gives the Age of the corresponding Moon. As for the twelve hours which we o'relook'd in the Epact of *April*, they must be kept up till the fractional hours of the subsequent Months make up a day in Conjunction with them. For *April* having but 30 days, it has but twelve hours above the Lunar Month, and these twelve hours being added to the former twelve make a day to be added to the Calends of *May*, and that day being joined to the Epact of *May* is 2. Thus if you go round all the Months in the Year, you'll find that at the end of the last you have eleven days for the Epact of the next year, and that is call'd the *Lunar Annual Epact*. *The use of the Lunar Menstrual Epacts.*

§. 5. To find out the Lunar Epact in a Julian Year, you must consider the Lunar Cycle of the propos'd year (See *Strauchius Book 2. chap. 7.*) and multiply it by eleven; for the Product if less than 30 gives you the Epact of that year; if it exceeds 30, divide it by

30, and the Remainder resolves the question. Thus you'll find that in the year of our Lord 1667 the Cycle being 15th, the Lunar Epact of that year was 15.

How to find the Lunar Epact of a Gregorian year. §. 6. Having found the *Julian* Epact, you may easily convert it into the Epact of a *Gregorian* year; for if it exceeds 10 subtract 10 out of it, and the Remainder resolves you; if it is under 10, add 30 to it, and subtract 10 out of the joint sum. The reason of the operation is manifest, if we consider, when the Pope reform'd the Calendar, he took off 10 days from *October*. In the mean time it must be remembred that from the 1700 year of Christ to the 1900 we must subtract eleven instead of ten, and from the 1900 to the 2200 twelve instead of eleven, and so on. *The reason of this variation may be gather'd from the additions to Chap. 6. in this first Book,*

How to find the day of the New Moon by the Epact. §. 7. To find the time of the New Moon by the Epact; add the Epact of the current year to the number of the Month reckoning from *March* inclusive, subtract the sum out of 30 if it be under 20, and from 60 if it exceeds 20. The Remainder will give you the day of the propos'd Month on which the New Moon falls. If it be ask'd for instance what day of *June* in the year 1667 gave the New Moon. The Epact of that year being 15 I add it to 4 (*June* being the 4th Month from *March* inclusive) and subtracting the sum from 30, find it to be the 11th day. By this operation you may easily know the Age of the Moon on any day of the Month, by reckoning from the day of the New Moon.

C H A P.

CHAP. VIII.

Of a Lustrum, Seculum and Ævum.

RULES.

1. A *Lustrum* is a certain space of time anciently appointed for Civil Use; and tho' formerly it was reckoned to consist of 5 Years, yet Chronologers do now repnte it only as four.
2. An *Ævum* is sometimes taken for the Age of a Man, and sometimes it denotes infinite Duration.
3. A *Seculum* is the space of one hundred Years.

Lustrum is derived à *Luendo*, from paying or expiating: For in times past, when the Sacrifices were performed, the Tributes were paid both by a Poll Tax, till the time of *Constantine the Great* (as is now done amongst the *Turks*) and by a Tax upon real and personal Estates. The Antients also, as *Festus* remarks, were wont to let out their Farms for the space of a *Lustrum*. Vide *Matth. Wesen. paratitla, ad dig. L. 1. Tit. de Censibus.*

§. 2. The Antients, viz. *Tit. Liv.* and his Epitomi-zer; *Zonaras, Lib. 2. Cic. de Leg. Lib. 3. Fran. Hotomannus de Magist. Rom. p. 107.* unanimously assert, that *Lustration* among the Romans, was the Duty of the Censors. These (says *Zonaras*) Leased out the Publick Revenues, took care of the High-ways and publick Buildings, examined the Riches of every City, and inspected their Manners.

§. 3. *Servius Tullius* Son-in-law of *Tarquinius Priscus*, introduced this Custom: For of him *Livy Lib. 1. C. 42.* writes thus; He instituted the Valuation of every Man's Estate; whence Taxes were laid not by a Poll Tax, as formerly; but according to their Estates. In another Place *C. 44.* he ascribes to him the * *Suove-taurilia* or *Solitaurilia* (an Immolation of a whole Bull, a Ram, and a Boar :) The Taxation of Estates being made (says *Livius*) which he hastned for fear of the whole.

Law

Law de Incensis, he issued forth an Order under the Pain of Imprisonment and Death, that all the Roman Horse and Foot should appear in their respective Centuries in the Field of Mars; where, after Exercise he (Iultravit) purify'd the whole Army by the foremention'd Sacrifice, whence this Action was called the Lustrum, being perfect at the finishing of the Taxation.

The Return of the Lustrum amongst the Romans was every 5 years.

§. 4. This Case is controverted amongst the Antiquaries: *Pliny L. 2. C. 47. & G. Rudens in Pand. &c.* will have it that the *Lustrum* amongst the *Latines* answers to the *Olympiads* amongst the *Greeks*, which return'd every fifth Year, so that it comprehends only four Years. But others of better Authority, *viz. P. sid. Hispal. L. 5. C. 37. Etym. Barnab. Briffon. de significat. verb. L. 10. Jos. Castal. Tab. Capit. Varro, Ovid. Hbr. Claudian. in 6. Honor. Consul.* These, I say, will have but one *Lustrum* in five Years, reckoning the beginning of the next from the commencement of the sixth Year. But perhaps this difference amongst Authors arises from the Change of the *Lustrum*: For according to *Liwy*, when *Amilius* was Dictator, the period of the Taxation was chang'd from five Years to an Year and a half. However amongst all Chronologers at this time a *Lustrum* is reputed constantly for the space of four Years, which was the first Opinion.

There are two sorts of Lustrum and one Nabonassarean and the Julian. Ævum its Signification.

§. 5. The *Lustrum* of *Julius* and *Nabonassar* differ but one Day; the former consists of 3 common Years, and one *Bissextile*, which makes 1461 Days; the other is made up of 4 common Years, or 1460 Days.

§. 6. The *Ævum* of the Ancients in its proper and received Signification pass'd for the Age of one Man; and in this Sense 'tis us'd by the the Nurse in *Seneca's Hippolitus*,

——— *Hoc erit, quicquid vides,
Unius ævi turba, & in semet ruer.*

Other Significations of it amongst other Writers.

§. 7. Philosophers use the Word *Ævum* to signify a Duration, that has a Beginning but no End; whence the Duration of finite Spirits is commonly express'd by this Word. But *Censorinus De die natali. Cap. 16.* makes no distinction betwixt *Ævum* and *Eternity*.

§. 8. *Censorinus Lib. jam Cita* reports that Men had *Seculum* not agreed in his time about the measure of a *Seculum*. *is Signifi-* He distinguishes between *Secula Naturalia* and *Secula cations.* *Civilia*. The Natural he defines to be the longest space of a Man's Life, and that being variable and unequal, he takes occasion to point to the Custom of the *Etrusci*: *The Ritual Books of the Etrusci* (says he) *seem to teach us these Naturalia Secula, viz. They examined when any Town or City was founded, and who was born at that time; from thence they begin their Secula Naturalia, which expir'd upon the Death of the last of those who were born at the time of the Towns Foundation. Then of all that were living at that time, he that lived the longest determined the second Seculum Naturale, &c. The Seculum Civile is a Century or the Space of a hundred Years: See Varro de ling. Lat. Nov. 4. Alberic. Genial. de diversis temp. appellationibus. Cap. 2.*

§. 9. *Censorinus* gives this Comical Reason out of *Varro* and *Discorides*, why a Man's Age or *Seculum* *Why a Se-* is reckon'd a Century of Years. In *Alexandria* the *culum or* *Imbalms* of dead Corps alledg'd that a Man could not *the Age of* live above 100 Years, from a Remark they made upon *Man is* the hearts of such as dy'd in their full strength with- *commonly* out any previous decay; for that they increased in their *reputed to* Weight for fifty Years, and then decreas'd gradually *be 100* for fifty more, at which period they return'd to the *Years.* same weight that they had at first.

CHAP. IX.

Of the Epocha, Æra, Cycle and Period.

RULES.

1. *The Epochæ and Æræ are solemn remarkable Limits, from which we reckon the progress of time.*
2. *The Cycles and Periods are such spaces of time as revolve into themselves again.*

§. 1. **E**POCHa is derived from the Greek word *ἐπιχειρῶ*, *inhibere, insistere*, to restrain or limit, and *The Deri-* *Censorinus* calls it not improperly *Index* or *Titulus*, as *variation of* being a fix'd point of time, from whence the past or *the Word* succeeding progress may be calculated. *Epocha.*

§. 2. *Se-*

of the

Word *Æra*

§. 2. *Sepulveda de anni emend.* derives the Word *Æra* from a vicious Punctuation of *A. E. R. A. i. e. A. N. N. U. S. E. R. A. T. A. U. G. U. S. T. I.*; but this Etymology is rejected by *Andreas Resendius* and *Scaliger l. 5. de remend. temp.* upon the consideration that in the compendious Writings or ancient Monuments, 'twas unusual to put *A* for *Annus*, unless *Vixit* went before; and that 'tis improbable they would put the two Letters *E. R.* for *Erat*, and the Letter *A.* both for *Annus* and for *Augustus*. Besides, it appears both from the Books of the Councils of *Carthage* and *Toledo*, and from an Inscription upon the Temple at *Nebriſſa*, that the Spaniards wrote it *Era*, and not *Æra*. *Fabricius Paduan. in Catena temp. Annul. 41.* writes it *Heram*, *ab Hero*, as being first fixed by some great Man or Monarch. *Isidorus Lib. V. Etym. c. 36.* will have it *Æram ab Ære*, from the Tribute-Money wherewith *Cæſar Auguſtus* taxed all the World, and stamp'd the World upon it, that in its Circulation it might carry a Symbol of Universal Subjection to the *Roman Empire*. As for our part we approve most of their Opinion, who think that by *Æra* the Ancients mean'd a certain Number, commencing from a determin'd Head. It seems most probable that the Word *Æram* was a corruption of the Plural *Æra* as it appears from *Varro* and

of the care
of a Chro-
nologer in
fixing and
explaining
an Epochæ.

Cicero in Hortens.

§. 3. There ought to be Characters ready at hand whereby an Epochæ may be establish'd; else all care will be fruitless: For since Epochæ's, as *Scaliger* says, are only Notations and Titles of Time: They ought to have proper and distinct Characters.

Cycle its
Derivati-
on and
Multipli-
city.

§. 4. Cycle comes from the Greek Word κύκλος, *Circulus*, a Cycle: And every thing that has an Orbicular Revolution, is called by this Name. Thus there are Horary, Diurnal, Lunar, Solar, Secular Cycles, &c.

How a Pe-
riod differs
from a Cy-
cle, Epochæ
or Æra.

§. 5. We understand almost the same thing by a Period as by a Cycle; only we commonly apply the name of a Period to a larger interval of time. A Period differs from an Epochæ and an Æra, in this, that it includes a Respect to the *Terminus ad quem*, whereas these two relate only to the *Terminus a quo*. Thus we may justly say that the present year is the 1664 of the Christian Epochæ, but we cannot call it such a Year of the Christian Period, because this is not a Periodick Epochæ.

B O O K

BOOK II.

O F

Chronological Characters.

CHAP. I.

Of Chronological Characters in general.

1. Chronological Characters are the Principles from which we shew the certainty of times.
2. These Characters are either Astronomical or not Astronomical.
3. Astronomical Characters, are those which are taken from the Stars, as they measure time by their Motion, and are made use of to decide Chronological Controversies: Such are chiefly the Equinoxes, the Solstices, the New Moons, the Lunar Phases, the Eclipses of the Sun and Moon, the Conjunction of the Planets, either with the fixed Stars, or betwixt themselves; and others of the like Nature.
4. Those Characters which are not Astronomical, are such as owe their Original either to the Will of God or Man, and determine either Days or Years. Of these we shall speak in order hereafter.

§ 1. **T**HAT Chronology does not want its certain Principles, is evident, if we consider those Characters, which in part we have named; and which hereafter we shall explain: Nor is the testimony of Witnesses of inconsiderable use upon this Head: for, as St. Augustine l. 3. de Civ. Dei c. 3. has well said; *In the course of humane Affairs I am equally certain of the building of* *Whether there are any, and what sort of Principles in Chronology*

of Rome and Constantinople; *tho I have seen the one with my Eyes; and know nothing of the other, but by hear-say.* And therefore Chronology in this part is like other Sciences; in which the conclusion is not believed except it be firmly proved or demonstrated. But if from Authority only without any Character or other necessary Connexion of Years, a Series of time should be laid down, the whole would have no other ground than mere opinion, and be destitute of all other principles of belief. However the *Chronologers* Principles differ from *Physical* ones in this; that the latter relate both to *Knowing* and *Being*, which the former do not.

*A Chrono-
loger proving his
Conclusions
from Astro-
nomical
Principles
is not guilty
of a με-
ταβασις.*

*Astronomi-
cal Chara-
cters cannot
be conveniently
treated of
in Chrono-
logy as to
their τὸ
ἴδιον.*

*Not only
the mean
times of the
Equinoxes,
Solstices,
and Con-
junctions
of the Lu-
minaries,
but also the*

§. 2. When we argue from one Science to another, where the Objects are different *intoto genere*, 'tis a faulty transition; but whereas Chronology is subalternate and dependant upon Astronomy, and has its Object contain'd under the Object of Astronomy, 'tis no Error for a Chronologer to have recourse to Astronomy, any more than for an Architect to use Geometry, or a Musician Arithmetick.

§. 3. Astronomical Characters are not made use of in Chronology as Conclusions, but as first Principles; so that there is no need of demonstrating them: Wherefore we think they act preposterously who give in their Chronological Writings whole Theories; particularly of the Sun, Moon and fixed Stars; which *Petavius* has also done very prolixly in his *Doctrina temporum*; Whereas the Knowledge of Astronomy is supposed or taken for granted by a Chronologer.

§. 4. It may sometimes happen that the mean *Equinoxes* or *Solstices* as also the mean *New* and *Full Moons* may fall upon another day, than the *true*; but whereas to find out the true Places of the Luminaries requires a more prolix Calculation, let the Chronologer consult the Astronomer: Or in regard that such a difference seldom happens, he may, being not perfect in Astronomy, be content with the Knowledge of the mean Motions.

true, is necessary to be known by a Chronologer.

§. 5. The

§. 5. The Conjunction of the Planets, their mutual Aspect, their Ingress into other Points of the Zodiac, besides the Cardinal ones, with other Characters yet less frequent, may be likewise made use of in *Chronological Concerns*, but they are rarely met with in that Verge.

Additions to the foregoing Chapter, Collected out of Dr. Beveridge's *Institutiones Chronologicae*.

RULES.

1. Among the Natural and Astronomical Characters the New and Full Moons afford us a very certain measure of Computation.
2. The other noted Characters are the Eclipses, the Equinoxes and the Solstices.
3. An Eclipse in general is a privation of light in a lucid Body occasion'd by the interposition of an opaque Body.
4. Eclipses are either Lunar or Solar.
5. A Lunar Eclipse is the privation of the Solar light in the Moon occasion'd by the interposition of the Terrestrial Globe between the Sun and Moon.
6. Some Lunar Eclipses are Total and some Partial.
7. A Total Eclipse of the Moon happens, when the whole Circle of the Moon is dipp'd within the shadow of the Earth, and so rob'd of its light.
8. A Partial Lunar Eclipse is that in which only part of the Moon is obscur'd.
9. A Solar Eclipse is a robbing the Earth of the Solar light, effected by the interposition of the Moon between the Sun and the Earth.
10. Some Eclipses of the Sun are Total and some Partial.
11. A Total Eclipse of the Sun happens when the whole Body of the Sun is hid from our view by the interposition of the Moon.
12. In a Partial Solar Eclipse, only part of the Sun is out of our view.
13. An

13. *An Equinox is that season of the year in which the days and nights are equal.*
14. *There are two Equinoxes, viz. the Vernal and the Autumnal; the former happening when the Sun enters Aries, and the latter when it goes into the sign called Libra.*
15. *A Solstice is that season of the year in which the excess of the day beyond the night, or the night beyond the day, is greatest.*
16. *There are two Solstices, that of the Summer and that of the Winter.*
17. *The Summer Solstice takes place when the Sun enters Cancer, and then the day is spun out to the greatest length, while the night shrinks to its shortest measure.*
18. *The Winter Solstice comes about when the Sun marches into Capricorn, and then the night is at the longest, and the day at the shortest measure.*
19. *There are two things to be equally observed both in the Equinoxes and the Solstices; namely the Anticipation and the Calculus or method of Computation.*
20. *The Anticipation of the Equinoxes and the Solstices is their yearly retrocession towards the beginning of the Months, occasioned by the excess of the Julian above the Tropick years.*
21. *The Computation of the Equinoxes and Solstices is regulated either by Astronomical Tables or by the Rules of Arithmetick.*

*Eclipses
a certain
Standard
of time.*

§. 1. **T**HE Eclipses both of the Sun and Moon are very certain Standards of time, for they are cloathed with so many circumstances that two cannot happen to be exactly of the same Nature in all points. 'Tis true, the Moon will suffer Eclipses after 18 years on the same day that it did before, but then they do not happen at the same minute or under the same circumstances. And as for the return of the Solar Eclipses, they are always distinguish'd by the variation of the Parallaxes.

*The cause
of Total
and Parti-
al Eclipses.*

§. 2. The Moon being an opaque Body, receives all its light from the Sun, and consequently must needs be obscured when the Earth coming between intercepts the rays of the Sun. Now that never happens, but at Full Moon, when the Moon is opposite to the Sun; and not then neither, unless the Sun, Earth and Moon be all in

one

one straight Line; which does not happen every Full Moon by reason of the Moons motion sometimes to the North and sometimes to the South of the Ecliptick. If the Center of the Moon be in the same line or almost in the same with the Center of the Earth, the whole Body of the Moon is obscur'd, which we call a Total Eclipse. When the Luminaries are more remote from the *Nodi*, there insues but a Partial Eclipse.

3. The Sun is Eclips'd not by being depriv'd of his own Light, but by the interposition of the Moon between it and the Earth, which intercepts his Rays from our View. The Globe of the Moon being lesser than that of the Sun, cannot shade off the Sun's Rays from the whole Earth, but only from a certain part of it. Now, if that part is quite robb'd of the Sun's Light for some time, 'tis call'd a Total Eclipse of the Sun, and happens when the two Luminaries meet together in the Head or in the Tail of the Dragon. If only part of the Sun is obscured, 'tis call'd a Partial Eclipse, and happens when the Moon is not exactly in the very same point with the Sun.

4. In regard that the *Julian* year makes six hours beyond 365 days, whereas the Tropical year makes but 5 hours and 49 minutes or thereabouts; 'tis plain that the Tropical year compleats its annual course about 11 minutes sooner than the Julian. Now the accumulation of these anticipating minutes every year, throws the Equinoxes and Solstices, farther back towards the beginning of their respective Months. This we call their *Anticipation*. By this Rule, following *Longomontanus's* measure of the Tropical year, we will find that the Equinoxes and Solstices anticipate a whole day in about 130 years. So that supposing the Spring Equinox (for instance) to fall this year on the 10th of *March* at such an hour, 130 years hence 'twill fall at the same hour on the 9th; and so on anticipating a day every 130 years.

5. The Equinoxes and Solstices are commonly calculated from Astronomical Tables, the best of which are those of *Tycho Brahe's*: But there's a way of computing 'em by the Rules of Arithmetick; which tho' new and unheard of is very certain. Let this be a standing Rule that in 130 years they fall a whole day sooner than before; and let one Equinox be pitch'd

F

upon

upon as a Standard or Epocha, from which we calculate the others that are supposed to be unknown. Now, let a year be proposed, the Equinox of which is inquir'd after. In this case I compute the number of years from my Epocha or fix'd Equinox, and if the proposed year went before my Epocha, I add one day to the computed number of years as often as it contains 130, by reason that in that interval of time the Equinoxes had gone as many days backwards as there are 130 in the Sum. If the proposed year comes after the Epocha, I take off as many days, by reason that the Equinoxes go so many days backwards in that interval of time. After the same manner we may compute the Anticipation of Hours and Scruples, observing the Rules of Proportion.

C H A P. II.

Of the Hebdomatic or Weekly Character.

R U L E S.

1. *The Weekly Character is that whereby we distinguish one Day of the Week from another.*
2. *The Week is a System of 7 Days continually recurring; and to this end divinely ordain'd, that the Memory of the six Days Creation might be preserved, that the seventh might be kept Holy, that Man and Beast might rest, &c.*
3. *One Denomination of the Days of the Week is vulgar, owing its Original to Gentilism; Another Chronological relating to the Order of the Days in the Week.*
4. *In common Use the Days of the Week are denominat-ed from the Planets in this Order: The first from the Sun, the second from the Moon, the third from Mars, &c.*
5. *The Chronological Denomination of the Days of the Week runs in a numeral Order; as, the first Day is called Feria prima, the second, Feria secunda, &c.*

S. 1. **A**T the Creation of the World, the 7th Day was sanctified; and from hence Man, to whom that Law was given, ought to continue it so, since that Sanction was made only because of Man: *Mark 2. 27.* And consequently this Character takes its date the 7th day after the Creation, on which the Sanction was made. Add to this the mentioning of the Sabbath in Scripture as a noted thing, even before the Law was made, *Exod. 16. 26.* which without doubt, the Author of the Epistle to the *Heb. Chap. 4. 3.* refers to, in asserting that the eternal Rest which God had prepared for his Children, was not only prefigured by the Possession of the *Holy Land*, but also by that Sabbath which commenced from the Original of the World. Some also will refer to this that Passage of *Noah, Gen. 8. 11.* who in the time of the Flood sent not out the Birds till after the 7th day to try whether the Waters were abated. These and several other Arguments are sufficient to fix the Sanction upon the 7th day, as a positive Moral, tho' not natural, Duty upon Men, notwithstanding the Objections of some against it, *viz. Rob. Loeus, Gomarus and Rivetus*; who would have the Sabbath to take its Original from the raining of *Manna* in the Wilderness.

The Observation of the 7th day or the Hebdomatic Character was in use from the Creation of the World.

S. 2. All Chronologers who admit the Antiquity of the Hebdomatic Cycle, look upon the Order of the Days of the Week to have been always the same; so that to deny it, would be to call in doubt one of the first Principles in Chronology.

The Order of the (Feria) or days in the Week, has been preserved always incorrupt till our times.

S. 3. *Joseph Scaliger de Emend. Temp. l. 1. p. 6. l. 7. p. 773, 776.* will have it, that the Roman Church, whom all Chronologers follow, called every day in the Week *Feria*; as *Feria 1ma. Feria 2da. &c.* because the old Ecclesiastical year began from the *Pascha*, and the *Pascha* was called *Annus novus*, as 'tis now in the Church of *Antioch*; and for the same reason in that of *Constantinople*, *Στανδαντινῆς ἐβδόμεναις*. Now all the days of the Paschal Week were called *feriati*, as *St. Jerome* and other Ancients witness: And hence it obtained for the days of the other Weeks to be called *Feria*, in imitation of that initiatory Week. It may likewise be offered that we were led into this way of Computation by the Custom of the *Jews*, who reckon'd the

Why all the days in the Week are now called Feria.

days of the Week according to their numeral distance from the preceding *Sabbath*: as I shall shew in the sequel. But *Tostatus*, and after him, *Cornelius à Lapide* upon *Lev. 33.* says, that the Church by the institution of Pope *Sylvester*, called all the days of the Week *Feria*; First, because every day in the Week ought to be a Holy-day to a Christian: Secondly, because in relation to Ecclesiastick Officers, and the Ministers of the Church, all days are really *Feria* or *Festa*, i.e. Holy-days to them who ought to mind nothing but Divine Worship.

The Original and Importance of the word Sabbath.

§. 4. We cannot seek for the Derivation of this Word *Sabbath* among the *Greeks*, as *Plutarch l. 4. Symp. Prob. 6.* has done in deriving it from Σάββον, a Name for Revellers; nor among the *Egyptians* à *Sabbo*, a Word signifying a Disease in the Groin, from which *Appion Alexandrinus* derives it in the second Book of *Iosephus*; but 'tis deriv'd from the Hebrew Word שבת which signifies Rest, as referr'd to the Institution of God, when after six days Creation he rested upon the 7th. *Cornelius Tacitus [Lib. 5. Hist.* being ignorant of this Jewish Custom, has invented several Fables about the Original of the Word; which may be consulted by any one that thinks it worth his Pains.

The use and signification of the Word Sabbath.

§. 5. In times past they did not only call the 7th day of the Week the Sabbath; but from this very day all the days of the Week received their Denominations; as our Sunday they called the *one* or *first* day after the Sabbath, our Monday the *second* day after the Sabbath, Tuesday the *third*, and so on; *Math. 28. 1. 1 Cor. 16. 2. Mark 16. 9.* That by the Word *Sabbath* they sometimes meant the whole Week, is evident from that Passage of the proud Pharisee *Luke 18. 22. Νηδὶς δις τὸ Σάββατον, I fast twice in the Week.* But on the other hand the Ancients sometimes used the Word Week for Sabbath, as in this Passage; *2 Maccab. 6. 11. ἀγρευ ἡ ἑβδομάδα* signifies no more than *to keep the Sabbath*.

What we are to understand by the Sabbathatum

§. 6. Amongst divers Opinions about the Sabbath called δευτερόπρωτον, that of *Scaliger* seems to be the most reasonable, and has been approved of by *R. Schmiddius*, *Langius*, and others. He understands by it πρῶτον σαββατὸν ὑπὲρ τὸ δευτέρας τῶν Ἀζύμων, Hebraice שבת ראשונה אחרת the first Sabbath after the next day.

day to the Sabbath, upon which the Oblation of Fruits were solemnised, and from whence seven Weeks were reckoned to Pentecost, Lev. 23. 15. the Sabbaths betwixt the Pascha and Pentecost being thus named :

The Saturdays before Easter.

ΔΕΥΤΕΡΟΠΡΩΤΟΝ	Quasi modo geniti.
ΔΕΥΤΕΡΟΔΕΥΤΕΡΟΝ	Misericordias Domini.
ΔΕΥΤΕΡΟΤΡΙΤΟΝ	Jubilare
ΔΕΥΤΕΡΟΤΕΤΑΡΤΟΝ	Cantate
ΔΕΥΤΕΡΟΠΕΜΠΤΟΝ	Vocem jucunditatis
ΔΕΥΤΕΡΟΕΚΛΟΝ	Exaudi
ΔΕΥΤΕΡΟΕΣΔΟΜΟΝ	Pentecosten.

§. 7. After many other Fabulists, *Menasseh Ben Israel* writes thus, in *Concil. Quæst. 36 in Exodum*. The Sabbath River is a Testimony of the Sabbath, its being sanctified by God, whereof mention is made in the Babylonian and the Jewish Talmuds, as well as in *Rabat and Jalcut*. *Josephus* also an Historiographer of great Authority, makes mention of it as running through Phœnicia in Assyria; which after six days of its own accord stops its rapid course, and after the seventh day is over, recalls its former rapidity; and so it received the Name of the Sabbath River, from its rest on the seventh day. *R. Moses Genundinenlis* will have it, that this River is that called *Gozan*, over which the ten Tribes were carried in Captivity, expecting to be set free from that Bondage at the coming of the *Messias*. And according to the Ancient Wisemen *Isaiah* Cap. 49. 9. speaks of the People beyond this River, which is commonly called *Flumen Lapidum*. But these are the Childish Fables of the Jews: For the above-mentioned *Josephus* l. 7. c. 35. says the contrary of what *Ben Israel* pretends to quote. These are Rivers that run only out of the Brains of the Rabbies, which are near a-kin to the Poets.

§. 8. The Number seven was not only in great esteem among the superstitious Gentiles, who consecrated it to *Apollo*, as *Photius* in his *Excerpta ad Nicom.* assures us, but also amongst the Christians many wonderful things are spoken of the mysterious Character of 7. Nor has *Augustine* Lib. 5. *Quæst. super Deut.* & Lib. 2 de *Cive Dei* the Feri

Dei cap. 21. escaped the Prejudice, who makes 7 resulting from 3 and 4 a very perfect Number. The first of these, (viz. 3) says he, is wholly odd, and denotes excellency; the other, is perfectly equal, and denotes the Mother of Justice, Equability and a sacred Agreement in things. This Number 7 is also assum'd into the most sacred Mysteries; 'tis concern'd in the Formation of Corporeal Things, and appears as a Symbol of Perfection. Others, as Philo, Robertus Pontanus, &c. reckon up those things where-in the Number 7 is concerned; as that most Sacrifices were offered by sevens, as 7 Bullocks, 7 Rams, which was likewise observed by that mercenary Prophet Balaam; Numb. 23. 1. Nor do we want Examples of it among the Gentiles, as in that Passage of the Poet;

*Nam grege de intacto septem mactare juvencos
Præstiterit totidem lectos de more bidentes.*

And those who reckon up the Mysteries of the Number 7, tell us, that the chief Feasts of the Jews were reckon'd to 7 Months of the year, and continued 7 days. In the Pascha they ate the unleavened Bread 7 days and then they reckon'd 7 Weeks to the Pentecost. Many Festival Days were celebrated in the 7th Month. Wisdom built her House upon 7 Pillars: In the Lamp of the Sanctuary there were 7 Candles: St. John in the Revelations saw 7 Golden Candlesticks; and in Zachary a Stone had 7 Eyes. In the New Testament there were 7 Deacons chosen; and through the whole Apocalypse of St. John the different State of the Church is described by the number 7: Christ commands him to write to the 7 Churches of Asia, and their 7 Angels: The mystical Book was sealed with 7 Seals: 7 Angels with 7 Trumpets and 7 Vials represented the State of the Church in the last Days. They add instances of the like Nature in Natural things, viz. that there are 7 Planets, 7 fixed Stars called the Pleiades, and 7 called Hyades; and both the Bears are figured with 7 Stars. There are 7 habitable Climates in the Earth; The Structure of the Humane Body is 7 Foot: And innumerable other things are wont to be alledged by those who are fond of Mysteries in the Number 7. *Vide Philorem passim in suis Scriptis. Roberti Loei Angli Effigiationem*

tionem veri Sabbati. p. 25. Menirii denarium Pythagoricam, &c.

§. 9. The drawing of Days into Weeks is not peculiar to the *Jews* and *Christians*, for *Scaliger* assures us, and with good reason, that all the Eastern People, calculated their Days by a Weekly Character. And *Dio Cassius* affirms the same of the Western Nations, and of all Mankind.

§. 10. The Order of the Planets, if you consider their Spheres or Orbs, is express'd by this memorable Verse :

Pest S I M S U M sequitur, ultima L U N A subest.

But there's nothing less minded than this in the Names of the days of the Week. *Dio Cassius Lib. 37. Hist. Rom.* gives us the Reason and Original of this, which, he that pleases may read at length, and understand upon what Grounds they first fixed the Musick of the 7 Spheres, and how they would have the Days of the Week concerned in it. The Custom of the *Egyptians* in their Musical Proportions (tho' known every where) was formerly unknown to the *Ancient Greeks*; and therefore each had their distinct way.

§. 11. In ancient times the 7th day of the Week was kept Holy; which Custom is now observed by the *Jews*, as owing its Original to the Divine Institution; but the *Christians* have receded from it, and distinguished themselves in this matter from the *Jews*, by consecrating the first day of the Week to Divine Worship; And Examples of this Worship seem to be fetched even from the time of the Apostles. See *John 20. 19, 26. Act's 15. also 20. 7. 1 Cor. 16. 1, 2.* Certainly if the *Christians* could not alledge Apostolical Tradition, they would scarce have observed the first *Feria* or *Sunday* with so much Religion and Constancy; That *Melito* a Contemporary of *Justin* wrote a whole Book upon that matter; that whole Companies of the Faithful have incur'd the Suspicion of an Idolatrous Worship to the Sun, and seal'd the Sanction of the Day with their Blood, witness *Tertullian's Apol. cap. 16.* For the Martyr's being ask'd, (See *Dr. Danbeu. disp. dec. oct. §. 5.*) *Hast thou kept the Lord's-day?*

answered, *I am a Christian and cannot pass it by.* The Africans in Guinea observe Tuesday, which they call *Dio Fetissos*, and abstain from their accustomed Labours on that Day. The Turks always observe Friday, either from the Command of *Mahomet*, or from an ancient idolatrous Custom brought from the Indians to the Arabians; on which day these Worship *Venus* as the chief Deity, under the Name of *C H O - B A R*. This Worship *Jerome* takes notice of in the Life of *Hilarius*, in these Words; *He came to Elusa*, says he, *by chance on that day, which being the Anniversary had occasioned a Concourfe of all the People of the Town in the Temple of Venus: For they worship her upon the account of the day Star, to the Worship of which the whole Nation of the Saracens is devoted.*

The reason
why all Ju-
lian years
begin not
on the same
day of the
Week.

§. 12. If a common year begins (for instance) on the first *Feria* or day of the Week, when that comes to an end, the second year begins not on the same day, but on the next day after: and if the first should happen to be a *Bissextile*, the second year would begin on the third day after; the reason of which is manifest from the measure of our year. For the common year having 365 days in it, or 52 Weeks and one day over, and the *Bissextile* 2 days over and above the 52 Weeks, divide either 365 or 366 by 7 (the days in one Week) 'tis plain that if the common year begins on a *Monday*, the last day in the year will be on a *Monday*, and so the first day of the next year must be *Tuesday*.

What we
understand
by the
Nundinæ
of the Ro-
mans.

§. 13. The Ancient Romans observed not a Septenary but an Octonary Number in the division of their time; and perhaps that Institution was owing to *Romulus*: Though indeed all the Latin Authors are divided upon that head. See *Macrob. Saturn. l. 1. c. 16.* *Varro* says, that after eight days spent in pursuit of Agriculture and Country Affairs, they met in Town every ninth day to adjust the City Affairs and be witnesses to the promulgation of their Laws. Now these concourses were called *Nundinæ* or *Novendinæ*.

Of the time
when the
Roman
Nundinæ
were abro-
gated and
the *Feria*
primæ sub-
stituted in
their room.

§. 14. Among other Praises of *Constantine the Great*, this is not the least, That on the Lord's Days or Sundays, he commanded the Gentile Legions to pray: For thus *Eusebius, Lib. 4. de Vita Constant. M. Cap. 19.* When he had taught all his Soldiers to sanctifie this Day of Salvation, which we call the Day of Light or Sunday,

Sunday, he gave leisure to those, who by Divine Instinct, imbrac'd the Faith, freely to frequent the Church of God, and pray unto him without Molestation: And others, who were not yet sensible of the Divine Doctrine, he commanded by another Law, That on Sundays they should go out into the Fields of the Suburbs, and there use all together the same Form of Prayer upon a Signal given.

CHAP. III.

Of the lesser Sacred Annual Character or the Sabbatic Cycle.

A R U L E.

1. *The Sabbatic Cycle is a System of 7 Luna-Solar years continually recurring, instituted by God for this reason, That the Earth and Men might have their Vicissitudes.*

§. 1. **T**HE Sabbatic years are of Divine Institution, as may be seen at large *Lev. 25. 2.* where the Earth and the Vines were to be ploughed and gathered for 6 years, and the seventh year to rest and lie uncultivated. See also *Exod. 23. 11.* The Period of the Sabbatic Cycles commences from the time, when the Division of the Land, into which the *Israelites* had just entered, was made by *Lot*. If this be observed, all the Sabbatic years will doubtless be rightly fix'd; and no Errors about 'em can happen; but without it we have no certain Character to proceed upon.

§. 2. *Calvisius Isag. Chron. c. 25.* when other Authors of those disagree among themselves, has fixt the Sabbatic years thus. The fifteenth year of the Reign of *Hezekiah* King of *Juda*, was Sabbatic *2 Kings 19. 29.* The year in which *Antiochus Eupater* besieged *Jerusalem*, was Sabbatic, *Mac. 6. 49.* The year in which *Simon Macabaeus* was slain by *Ptolemy* was Sabbatic, *Josephus l. 4. c. 18.* The year of the Captivity of *Jerusalem* by *Hero*d was Sabbatic, *ibid.* The year before the Destruction

When the Sabbatic year commenced.

on of Jerusalem by Titus Vespasian, was Sabbatic, *ibid.* The year of Christ, 1189, was Sabbatic; *Mar. Paris.* The year of Christ 1602 was Sabbatic, *Fundamentorum Calend.* Besides those of Calvinus, others might doubtless be fixt.

Their Opinion must be false who assert that by the Divine Command the Sabbatic Cycle was in use among the Jews before the distribution of their Land by Lot.

§. 3. There are some, particularly Laure. Codomont. l. 2. Chron. Quest. 40 & temp. l. 3. Chron. Dem. p. 103. Chronol. myst. in sole temp. p. 22. who tell us, that the first Sabbatic year of the Law was that in which the Israelites being brought by Moses to the Borders of Jerusalem and to the Land of Canaan began soon after the Death of Moses to enter and possess it under their Captain Joshua: So that they will have this Cycle to begin 7 years before the time assigned 'em by Scaliger and Calvinus, and before them Eusebius. But this agrees not with the Divine Précept: For the Jews at that time did not enter into the Land of Canaan; For altho' the Tribes of Reuben, Gad, and $\frac{1}{2}$ of Menasses received the Kingdom of Sihon and Bashan from Moses; yet it was not to these only, but to the whole People that the Divine Command was given: Nor was the Land on this side Jordan properly called Canaan, as it appears from Numb. 32. 29, 30, 31, also 33. 51. also 35. 14. Nor did the Tribes inhabit it to whom it was assigned. For these were obliged to pass over Jordan, from whence after many years they returned again: See the Scriptures last quoted, and Jos. 12. 3, and 4. Add to these things, That Moses in Deuteronomy, which Book he propoed to the People only one Month before his Death, witness cap. 1. 3. speaks of the Land of Promise, not as yet possess'd, but to be possess'd: Deut. 6. 10. But when the Lord thy God shall bring thee into the Land, &c. Therefore it can't be said that Israel entered into the promised Land, to wit Canaan, before the Death of Moses,

Whether we are to think that the Sabbatic Cycle was analogous to the

§. 4. Although by what precedes, it is certain that the Historical Beginning of the Sabbatick Cycle is to be derived from the Distribution of the Land by Lot, yet we shall not reject their Opinion, who think that God in ordaining this Cycle had respect to the Sabbath of Days, Hebdomadic, and consequently whether it can be of the same use in determining the first year of the World.

and

and that therefore the first year of the World was also the first in the Sabbatic Cycle; as the first day of the Creation was the first in the Hebdomatic Cycle. For this Opinion seems not improbable, if we consider that the reason of this Cycle was not less universal than that of the Diurnal Hebdomatic Cycle. Therefore the Opinion of *Rob. Pontanus Caledonius a Britain*, does not displease us, when he asserts as much, *De Sabbaticorum Annorum Period.* c. 2. p. 13. saying, *That the reason of this sacred Observation proceeding by seven, has its Foundation in the Law of Nature, and even in the Example of God himself, who was before all Laws; from whence we may fairly gather, that this Reason of reckoning by Sabbaths has respect to the Original of the World, and ought to be deduc'd by a continual Series from the first Sabbath: That as God himself rested from the Work of the Creation on the 7th day, so those years of Rest, (Sabbaths and Jubile's) came from the same exemplary Principle.*

§. 5. Some of the Jewish Rabbis, particularly, *Maimonides* c. 10. *de Schemitha & Fobel*, seem to derogate from the certainty of this Character, when they tell us, *The Israelites reckon'd 17 Jubile's from the time they went into the Land of Canaan, till the time they went out of it again. And the year in which they went out, when the first Temple was destroyed, was at the end of a seventh year, and the 36th Jubile. For the first Temple stood 410 years. After the Destruction of the first Temple, this Computation was lost and abolished. From thence the Land lay desert 70 years, after which the second Temple was built, which stood 420 years. In the 7th year after it was rebuilt, Esdras returned and restored this Era the 2d time. From that year they began to reckon another Era, and made the 43th year of the second Temple Sabbatic. They reckon'd 7 Sabbatisms, and consecrated the 50th year, for tho' it was not Jubile, yet they reckon'd it under the 2d Temple, so as to consecrate the Sabbatisms, &c.* *Dionysius Petavius Lib. 9. de Doctrina Temp.* c. 26. follows *Maimonides*, and is also of this Opinion. But as the Ignorance of the Jews in Chronological Affairs is very notorious, so there's nothing in this Discourse of *Maimonides* to shake our Opinion, that is not apparently false; and argues the Author much mistaken about

The Sabbatic Cycle is a Character and undoubted credit in respect of time.

about the new Computation of *Esdra's*, the Restauration of the Temple at the end of 70 years Captivity, &c. For *Calvisius Isag.* c. 24. says, *Who could suspect that the Jews in a Babylonian Captivity of 70 years, could forget their Sabbatic years, and afterwards institute others, which should not be the same in order as those before the Captivity? why should not the Jews as well have forgot their Sabbath day, and afterwards also institute another? But this is impossible; for God, the Preserver of his own Institutions and Creatures would not have suffered the times set from the Creation of the World to fall into disorder. So that the true Sabbatic years were not changed, but truly restor'd after the Babylonish Captivity; For the Jews in that Captivity had Fields, Jer. 29. they planed Vineyards, they reap'd and gather'd Grapes: So that they were busied in those very things as were most proper to put 'em in mind of their Sabbatic years. Nor did their Exile continue beyond the Memory of any that were then alive. At this day, where ever they are disperst, they truly know and reckon up their Sabbatic years. How then could these forget them, who had celebrated the Sabbatic years in Judea, and were returned back again into Judea to celebrate them after their Captivity? But admitting they had forgot 'em, yet after their Return they would have learned them again of the Samaritans, who celebrated the Sabbatic years with the Jews before the Captivity, and had constantly retain'd 'em all that time; for they were near Neighbours; the distance betwixt Jerusalem and Samaria being not above 6 German Miles; and the Nation of the Jews was very superstitious and tenacious of their Ceremonies, as is well known. 'Tis therefore a vain thing for any one to suspect a Change in the Sabbatic years.*

Whether the Sabbatic and Jubilean years never had, nor could have any other Form than such a mystical one wherein 343 days are reckoned for a Year.

mystic

mystic year. 2. Because the six years of Agriculture have without doubt sometimes coincided with the Solar year : For otherwise the times of Sowing and Reaping would have been uncertain. 3. Because the the Scripture *Lev. 25. 9.* attributes to the Jubilean and Sabbatic years a fixt and stated Beginning. *Thou shalt reckon (says God) seven Weeks of years, &c. Then thou shalt cause the Trumpet to sound every where on the 7th Month; on the 10th day of the same Month, the Day of Expiations, ye shall cause the Trumpet to be sounded throughout the whole Land.* From which Words Interpreters have hitherto inferr'd, that the *Jews* ought to begin the Jubilean years from the same 10th day of the Month *Tisri*; it being immediately added, *That ye may sanctifie the 50th year.* And tho' the Author of the mystical Computation (of whom we shall speak in the next Section) hunts for a Solution in the Ambiguity of the Word *שקרא*, as if the Proclamation or Order for the Solemnity of the Jubilean year had been joined to a certain day of the Civil Calendar, while the Jubilean year, without any Relation to this Order, took its Original elsewhere; Tho' this Author, I say, builds upon that evasion, yet methinks it does not become a Learned Man to trifle in a serious matter: For who knows not that a better account may be given of the Beginning, than of the Proclamation for the Jubilean years? who is ignorant of the Emphasis of the Word *שקרא*? Or who shall perswade himself that a year should be sanctified amongst the *Jews* some Months before it began? *Maimonides in Halacha Schemidda Vejobel. c. 10.* speaks much juster on this Subject. *From the beginning of the year, to the day of Expiations, the Servants were neither dismiss'd, nor did they serve their Masters, nor were the Fields restored. What then? They did eat, drink and were merry; and every one put a Crown upon his Head: But as soon as the day of Expiations was come, the Senators of the Sanhedrim sounded Trumpets, and sent away their Servants free; upon which they made a restitution of Lands.* 4. From that mystic form which runs counter to the Rules of the Stars, it would follow, that it might be possible that the Product of one year should maintain the *Jews* for three years together (contrary to *Lev. 25. 21. & sequ.*)

For

For although mention is made of three years; yet by no means were they compleat and separately reckoned, as is evident from the place just mentioned: On the contrary, 'tis evident that this Hypothesis brings in a new Method destitute of all Probability. For if (for Example) the beginning of the Sabbatic year should fall upon the Vernal Month *Nisan*, which would sometimes happen, the *Jews* could not gather the Fruits, because of the Religion of the Year; and consequently they would not have given themselves the trouble of Sowing in the preceding year. And farther, as it was not lawful to sow about *Tisri* the Autumnal Month of the same year, So they could not mow about *Nisan* the year following. At this rate therefore they must have had no Recruits from the Earth, till the Autumn of the 3d year. 5. The absurdity of the mystical Calculation appears from this; that it robs the unquestion'd Sabbatic years of their firmest Character; for if we take a just view of the years that the faithful tradition of Historians has given in for Sabbatic, we'll find that the intercepted time is not always divisible into aliquot parts by 2401 days or the quantity of the mystical Sabbatic Cycle.

The manner in which the Author of mystic Chronology would prove his Opinion about the Sabbatic and Jewish years.

§. 7. The Author of the mystic Chronology in his *Sol temporum* p. 21. and his *Vindiciæ* p. 4. premises some Hypotheses, which, he says, are founded in Scripture, and which are granted by all that allow of the Old Testament, whether *Christians*, *Jews*, or *Turks*.

1. That God made the World in six Days.
2. That on the 7th he rested from the Work of the Creation.
3. That any 7th from this, and consequently all the Multiples of 7 following one another in Arithmetical Progression (as 7, 14, 21, 28, &c.) were made Sabbaths or destin'd for Rest, in memory of the preceding six days Creation, and the resting on the 7th.
4. Therefore if from any Sabbath we go backwards by the spaces of 7 days, or the interval of a Week, we shall at last come to that day of Divine Rest.
5. That this is an inseparable Property, resulting from the Institution it self, and the Divine Fact, viz. That it should be a Multiple of that time, and not only

only call back into our Memory, but even point to the Divine Rest, and the very individual day thereof.

6. That God instituted a Sabbatic year as well as a 7th day in memory of his Rest, in which he likewise order'd the same Arithmetical Progression. See *Lev.* 25. 4.

7. That in the Sabbatic years he observed and commanded the Observation not only of Arithmetic Progression, but also a Geometrical one, viz. the square of the Sabbatic year, or seven times seven, being the 49 year he instituted for the *Jubile*.

8. The Sabbatic year ought to be neither greater nor less, than the time of Labour and the Culture of the Earth which in this year God would have omitted.

9. That time must be greater than 49, and less than 366 days.

10. That there is no number betwixt 49 and 366 by which we can return back again to the Root 7, but 343, viz. the Cube of 7.

From these Hypotheses he forms this Epogogic Syllogism. Every memorial time of Divine Rest taken from the 7th day of Creation, ought to be the multiple of the Number 7, and by a given Regression, viz. both Arithmetic and Geometric in a given Proportion, viz. Septuple, to point out the first day of the Divine Rest, or the individual 7th day of the Creation:

But the *Mosaic*, Sabbatic and Jubilean years are a memorial time of Divine Rest begun on the 7th day of the Creation:

Ergo, &c.

To this he adds an *Epistemon*ic Syllogism: as he calls it, viz. Whatever years ought to be multiple of the 7th day of Creation, and to shew the same by a regression as well Arithmetic as Geometric, and to consist of some Number betwixt 49 and 366: 'tis impossible these years should be either more or less than 343.

But the Sabbatic and Jubilean years ought to be multiple of the 7th day of Creation, and shew it by a Progression as well Arithmetic as Geometric; and at the same time to consist of a Number betwixt 49 and 366. Therefore 'tis impossible that the Sabbatic and Jubilean years should have either more or fewer days than 343. Which was to be demonstrated.

This

This is the *Basis* of the mystic Computation; but 'tis built upon Sand: For first of all our Mystrigrapher feigns a strange Agreement betwixt *Christians*, *Jews* and *Turks*, in their admitting of the old Testament. For how great soever the Agreement of the two former may be, that of the *Turks* is a Dream of the Author. We know indeed that according to *Hotteling. Hist. Orient.* p. 409. the *Turks* value the Law of Moses, that they believe Christ to be the Son of Mary, the Spirit of God, his Word, and his Apostle. But at the same time we know that these Articles of their Belief must be understood in the Sense that *Mahomet* put upon 'em. The *Turks* tell us of many things deprav'd, many things omitted, and many added in the old as well as the new Testament. Nor do they acknowledge the History of the Creation or the first Week from the *Mosaic* Writings, as the *Christians* and *Jews* do; but are wont to report many Fables of them, which that Impostor invented; as when God made *Adam*, the Throne of God, Paradise, &c. that he held in his Hand a Pen 500 Miles long, and 80 broad. Besides, the *Turks* keep not the 7th but the 6th day of the Week holy, contrary to *Moses*. So little occasion has our Author from the Agreement of the *Turks* for the Foundation of any of these Hypotheses. And if we consider his 5th Hypothesis, we'll find that even the *Jews* and *Christians* are not agreed upon it, if he means that all memorial times ought to be the multiple of the thing commemorated. For the Festivals of our Saviours Nativity, of his Circumcision, of the Eremetic Fast, &c. are memorial of those things which hapned long since; though no one ever dream'd of the mystic Multiples. Further, the 6th, 8th, and 9th Hypotheses are no where extant in the Old Testament; nor are they received by Christians, if you except our Author and his Disciples; neither are they granted by the *Jews* (not to mention the *Turks*.) In the Passage quoted from *Leviticus* we find no insinuation, that in the institution of that System of years God had such a regard to the first Sabbath, that from the 7th day of the Creation the quantity of the year should be deduced by an Arithmetic and Geometric Progression. On the contrary it makes out the opposite assertion. As for our Authors Philosophy, or the time

time of the Labour and Fruits of the Agriculture, we'll find it altogether false, if we consider the amplitude of the Divine Promises, expressed in *Levit.* 26. 3, 4, 5. In short, the Author of this Computation acts ignorantly, when he makes one of his Limits a System of 366 days, for the *Jews* knew nothing of it, their *Annus Communis* being 354 days, and their *Annus Embolimus* 384. Having shewed the falsity of these Hypotheses, we easily see what Answer ought to be given to the Discoverer of such Paralogisms, in which there is not the least Probability.

§. 8. Although the Divine Wisdom is inscrutable, yet we ought not to reject the pious Opinions of those who think that the occasion of this divine Institution related, partly 1. to God. 2. the Earth. 3. The Poor. 4. Strangers. 5. Brutes. 6. Servants. 7. Debtors. 8. All the *Israelites* promiscuously. See *Ex* 23. 11. *Lev.* 25. 4. *Deut.* 31. *D. Walb. Sporg. Mos.*

§. 9. I am of the same opinion with *Alphonus Tostatus* Bishop of *Avila*, who in his Commentary upon *Leviticus*, says, That the Oblation of first Fruits did not cease in the 7th year; because though the Fruits were not gathered in for the use of their Masters, as being common for any one, yet the Right of the Fields did belong to them, before all others; so that it's probable they might gather the first Fruits, and offer some part to the Priests. But as to the Tenth the Priests had nothing to complain of, if in that year wherein the Fruits were not gathered (in order to be preserved for their Masters Use) they did not receive the Tithes. 1. Because in that year wherein God bestow'd as much as was necessary for three years, the Tenth of the Priests were multiplied. 2. Because it was free for them in common with poor Persons and Strangers, to enjoy the benefit of the Fruits, though they laid 'em not up in Barns or Granaries.

§. 10. So long as the *Jews* lived in obedience to the Law, they wanted not abundance of Encrease: but when they began to rebel and grow stubborn, they sufficiently experienc'd the Penalties intail'd upon the Transgressors of God's Laws. For when their Conquerors impos'd Tributes upon them they could not pay 'em on the 7th year. *Josephus* often mentions this Calamity, and the story of *Alexander the Macedonian*.

cedonian, sufficiently proves it : For when at *Jerusalem* he had learnt from the Books of *Daniel* that the *Persians* were to be destroyed by a *Grecian* ; he was so fond of the Prophecy which he took to be fulfill'd in him, that he bid the *Jews* ask some great thing of him ; to whom they answered, he could give nothing greater than a Relaxation of the Tributes for the 7th year ; and that they obtained. See *Cunæus de Repub. Jud. l. 1. c. 4.*

C H A P. IV.

Of the greater Sacred Annual Character, or the Jubilean Cycle.

R U L E.

The Jubilean Cycle is a System of 7 Sabbatic Cycles, or 49 Luna Solar years continually recurring ; and for this end divinely instituted, that in the Judaic Republic, the Wealth of a few should not oppress the rest ; but that the Estates of the Tribes should always be immovable ; as also that the years of Servitude might have their vicissitudes.

Why this Cycle and especially its last year should be called a Jubile.

S. 1. **T**HE Word *Jubile* is not derived à *Jubilo*, as those who are little read in *Hebrew* suppose ; nor from the rustic Inclamation of the *Greeks*, ἰς βαλλω ; but either from יוביל which Word signifies a Ram, because this Solemnity was promulgated with a Rams Horn, *Josh. 6. 5.* or else from חביל which Root signifies a *bringing back* ; and that (as *Sevrius* notes upon *Joshua*) with a certain singular Emphasis of Joy and Mirth.

Whether we have yet any footsteps of the Observation of the Jubilean year.

S. 2. *Torniellus in Annalib. ad An. 2584. Numb. 2.* & 3. supposes it probable that the *Jews* never observed any Jubilean year before the *Babylonian Captivity*. But we dare not assert so much ; for that not only in the time of *Joshua*, but in that of the pious Kings, as *David*, *Josaphat*, and others, its very probable they had

had some respect to that Divine Instituiton. In 2 Kings c. 8. v. 1. & sequ. the Jubilean year seems to be described, when King *Joram* graciously gave the *Shunamitish* Woman those Priviledges that were proper to a Jubilean year. But after all the Circumstances of History seem to render this Opinion suspected: For *Joram* came to the Crown about the year 3053, and in 3061 was killed by *Jehu*, in which 8 years no Jubile could happen. Perhaps that in *Ezech.* 29. 17. more probably refers to a Jubile, where he makes mention of a 27th year: For I cannot see how that can relate to any other *Epocha* at this time known; Of which more hereafter.

§. 3. Since we have not so many certain Jubilean as *The Jubi-* Sabbatic years; and since we can scarce judge from the *lean Cycle* latter of the Jubilean Cycle; from hence it happens *consisted of* that Chronologers so little agree about the Quantity 49 years. of this Cycle, but dispute with the greatest heats of these Shadows of the ancient Laws. There are five Opinions about this matter, the first of which is, That the Jubilean Cycle consisted of 50 years; This Opinion is justified by *Funccius*, *Salianus ad an* 2544. *Serarius ad Jos.* 13. *Paraus*, *Cornelius à lapide in Lev.* 25. The second is that of *William Langius*, who in *l. de an. Christi* c. 14. p. 138, & seq. contends that the Jubilean year depended upon the Sabbatic ones, but so, that after the Expiation of 7 annual Sabbatic years, the same went along with the 50th; so that the Jubilean year was always the first in the Annual 7. The third is the Opinion of our Mystic Chronologer, who makes the Jubilean Cycle to consist of 45 *Jubli-* an years, and 271 days over. The fourth Opinion is maintained by *Joseph Scaliger*, *Buntingus*, *Mestlinus*, *Codomannus*, *Mercator*, *Calvisius*, *Ubbo Emmius*, *Helvicus*, *B. Thummius*, *B. Behmius*, *Spanhemius*, *Petavius*, *Cloppenburgius*, *Funius*, *Tremellius*, and many more, who assert that the Jubilean year was the same with 7 times the 7th year, or 7 times the Sabbatic Cycle, and so the Jubilean Cycle precisely made 49 years. The fifth Opinion is only proposed as probable by the same *Cloppenburgius* in his *Schol. Sacrif.* p. 42. where he supposes it possible for the Jews to mix their Computation, and reckon both by 49 and 50 years, which he supposes very easie for 'em to do;

the great Period of the Jubilean years being admitted, which is made by multiplying 49 into 50, whose Product makes that Period 2450. We assent to their Opinion who assert the Jubilean Cycle to consist of 49 Lunæ Solar years: For besides, that the Sabbatic year had many Privileges in common with the Jubilean year, which is inferr'd from the Jiblic Style, the Consent of the *Jews*, and *Rabbi Adda's* Calendar, it would follow also that if the Jubilean year was different from the Sabbatic, the Earth would rest for two whole years, and the *Jews* must sustain themselves with the Produce of one year for three years together, which seems wholly pugnant to the sense of the Divine Command. 'Tis true the same Jubilean year in the *Mosaic* Text is sometimes called the *Quinquagesimus*, but that is not to be otherwise understood than as *Pindar* called the Olympiad, πεντατηρίς, and we are wont to call the 7th Day the 8th.

Of those
Characters
which the
Popes Instituted for
their Jubilean years.

S. 4. The *Roman* Pontiffs, after the manner of Apes, have endeavoured to imitate the Institution of God in their *Jubilean* Institutions; but divers of 'em after different manners. The first Author of a Jubilean year was *Boniface* the 8th, whose Encomium *Platina* gives P. 231. de *U. P.* He ordained that every hundred years the Treasury of Indulgences should be opened; by the Publication of a peculiar Bull which is extant, in *Extrav. L. U. de pœnit. remis. c. 2.* and which instituted the 1300th year to be Jubilean. But *Clemens* the sixth corrected this precarious Institution of *Boniface*, upon the consideration that the Age of Man scarce reached to 100 years, and so might see no Jubile. He therefore made every 50th year a Jubilean; to which end he gave notice in the year 1345 that the following 1350 should be a Jubile. This Bull is extant in the Book last cited in the Chapter of *Unigenitus*. In that year, as *Petrarcha* witnesses, there was such a Concourse of People at *Rome*, that it was no wonder if from such a defiled Air a most grievous Plague arose, which so exhausted all *Italy*, that scarce ten of a Thousand were left alive. But *Urban* the VI. corrected this last institution, transferring the Jubile from the 50th year to the 33d. in regard that our Saviour liv'd so long to preach the Jubile upon the Earth.

Earth. Accordingly he appointed that the year 1390 should be Jubile; and so return every 33 years; but he saw not the first, for he died in 1389: However *Boniface* the Ninth celebrated the Jubile which was instituted by *Urban* the sixth; and celebrated another in the year 1400, as *Onuphrius* witnesses. Lastly, when the *Romans* perceived that these Jubilean Concourses were advantageous to them, *Paul* the second reduced the time of the Jubile to 25 years, the sanction whereof his Successor *Sextus* the fourth confirmed by a peculiar Bull in the year 1473, which is extant in the forecited Book *cap. Quemadmodum*. And by that it was so ordered, that the Jubile was celebrated in the year 1475, and every 25th year following. Now of these Annual Jubilean Solemnities, and their Priviledges (the chief of which are Indulgences) and of which you may read more largely in the Bulls above-cited, this is not the least Solemnity, *viz.* At that time the Pope opens (as they call it) the Golden Gate, to which an infinite Concourse of People approach for obtaining the Remission of their Sins; then he strikes the Gate with a Golden Mallet, which he afterwards gives as a Token of Honour to some body; after that the Workmen break the Gate with Bars, and the People who force in, scramble for the Ruins of it among the Dirt, and under the Feet of one another. *Vide Polyd. Virg. de invent. rerum, c. 8.*

C H A P.

C H A P. V.

Of the Solar Cycle.

R U L E.

The Solar Cycle is a certain System of Time consisting of 28 years, or 7 Julian Lustra's; which being elapsed, the same Order of Bissextiles or Dominical Letters, return again, according to the old Method.

The Reason why a Period of 28 years is called the Solar Cycle

S. 1. **A** Period of 28 years is called the Solar Cycle; not because it shews the Motion of the Sun, but because by its help we know the Dominical Letter or the Character of *Sunday*; and hence it appears, that this Apellation is Metonymical, not proper; Though the Cycle be considered as intire, the Characters of each of the 28 years retain the denomination of the whole Cycle with the Number of the Cycle sought for.

Why the Ancients made the Period of Bissextile and Dominical Letters to consist of 28 years.

S. 2. The Reason is, because neither sooner nor later than after 28 years, all the Varieties return again which arise from the Changes of the Dominical Letter and Bissextile: For if there had been no Bissextile (as 'tis in the *Nabonassarean* year) the Cycle of 7 years would have sufficed, for since a common year ends on the same day of the Week upon which it begins, the following year must begin on the following day, &c. But the Bissextile year renders this Affair more difficult so that the Cycle of 7 years will not be sufficient, because the last day in the year is not then the same on which it began, but the following: So that in the space of 7 years all the variety cannot recur as before, but there must be the number of years for a Bissextile, viz. 4. and the number of days in a Week viz. 7. which multiplied make 28 the Solar Cycle. *Vide Monach. Method. cap. 3.*

S. 3. The

§. 3. The time of this Institution is not certain. *Scaliger lib. 3. Canonum Isagog. p. 172.* deduces it from the year of Christ 321, when the Nicene Council was dissolved. From which *Dionysius Petavius lib. 6. de Doctrina Temp. cap. 28.* blames *Scaliger*, as his way is; saying, *Scaliger* only guesses it, and builds his false Opinion of it, in thinking that the Nicene Council continued till that time. In like manner *Langius lib. 2. de Annis Christi c. 7.* thinks the Solar Cycle took its rise from the fourth year after the Nicene Council, but with no greater certainty than *Scaliger* who proposed his Opinion before him. In fine, we cannot from any ancient Books find any certainty about it.

§. 4. It shews the initial day of every year in the *Fulian* Account, and consequently it directs us to the Weekly Characters of the other days, the Dominical Letter, and the quantity of the year.

§. 5. This varies according to the diversity of the *Fulian* and *Gregorian* Calendar. For the *Fulian* the following Table will serve for ever.

Cycl.	f. init.	1. Dom.	Cycl.	f. init.	1. Dom.
1	2	GF	15	6	C
2	4	E	16	7	B
3	5	D	17	1	AG
4	6	C	18	3	F
5	7	BA	19	4	E
6	2	G	20	5	D
7	3	F	21	6	CB
8	4	E	22	1	A
9	5	DC	23	2	G
10	7	B	24	3	F
11	1	A	25	4	ED
12	2	G	26	6	C
13	3	FE	27	7	B
14	5	D	28	1	A

Of the Use of the Solar Cycle.
Of the Disposition of the Dominical Letters, and the initial Ferie in the Solar Cycle.

But in respect of the *Gregorian* Calendar, the last Table fails; and for the present Age that which follows will serve.

Cycl.	f. init.	l. Dom.	Cycl.	f. init.	l. Dom.
1	6	CB	15	3	F
2	1	A	16	4	E
3	2	G	17	5	DC
4	3	F	18	7	B
5	4	ED	19	1	A
6	6	C	20	2	G
7	7	B	21	3	FE
8	1	A	22	5	D
9	2	GF	23	6	C
10	4	E	24	7	B
11	5	D	25	1	AG
12	6	C	26	3	F
13	7	BA	27	4	E
14	2	G	28	5	D

§. 6. There are not now eight Letters as there were in the old *Julian* Calendar, but only 7; and they are placed in a retrograde Order, as is evident from the preceding Tables: Whence *Beda* exprest the Order of the Dominical Letters in this Versicle:

Grandia, Frendet Equus, Dum Cernit Belliger Arma.

§. 7. If we consider the Constitution of the Civil Year, the ancient Solar Cycle is convenient enough; but it answers less accurately to the Model of the Solar Year; because it supposes that every year is 365 days and 6 hours; whereas there are 11 minutes wanting of that time.

So far *Strauchius*.

Before we take leave of this Subject, 'twill not be improper to insert *Dr. Holder's Description of the Solar Cycle*; which for its brevity and perspicuity may justly claim a place in the best Institutions of Chronology.

Doctor Holder's Description of the Solar Cycle.

THE Cycle of the Sun, (says the Doctor in his *Discourse concerning Time*) is so called because it shews the Sunday Letter, being a Table or Cycle of the Changes of the Dominical Letter.

Instead of the ancient *Roman* Division of the Month, into Nones, Ides and Calends; we reckon the days of the Month in Order: And instead of the accompting by their *Nundina* (*quasi Novendina*) their Mercates, or Fairs, for the Country People to come to Town every 9th day, for Commerce and Trade; and to receive their Laws, (as the *Greeks* reckoned by Ten's, dividing their Month into 3 Parts) We, as the *Hebrews*, number our days by Weeks, and their Returns, after every 7 days; which the *Jews* did in relation to their Sabbath, (and possibly the *Affyrians*, &c. in relation to the Quarters of the Moon, consisting each of about 7 days) and we, as Christians, for our Lord's-day.

We describe the Days of the Week by seven several Names, as Sunday, Monday, Tuesday, &c. And to distinguish them in the Calendar, there are 7 Letters appropriated, and set in Alphabetical Order before them, and so repeated throughout the whole year; viz, A, B, C, D, E, F, G; and some one of these is the Dominical Letter, or the Letter for Sunday; and the Letters following for the other days, as they follow.

But the Sunday Letter is not constantly the same, but is changed once in every Common Year, and in every Fourth, or Leap-year, twice. And the reason is, first, because the Common year does not consist of Just Weeks, but of 52 Weeks and one day. So that as the Year begins with A, set before New-years-day: So it ends with A, set before the last day. And the

the year beginning again at A, there will be two, A, A, falling together, *Dec. 31.* and *Jan. 1.* and if one of them, (the former) happen to be Sunday, the other in course must stand for Monday; and then reckoning onward, Sunday must fall upon the first following G, and G will be the Dominical that ensuing year. Thus the odd day shifts back the Dominical Letter every year by one Letter. And this Revolution would be terminated in 7 years,

But secondly, there comes in another odd day every 4th year, being Leap-year. And in that year there are consequently two such shifts; the Sunday Letter being changed twice: Once at the beginning of the year, and the 2^d time towards the latter end of *February*, by Interposition of the Bissextile, or intercalary day called Bissextile, because the 6th of the Calends of *March* is twice repeated. And the reason why this was done in that Month, and not rather at the end of the year, seems to be, because by *Numa's* Institution for the better regulating the year, (in imitation of what the *Greeks* had done before) there had been an intercalation of several days, at that very time in *February*.

To take a more easie Account of these Changes, there is appropriated a Cycle, which comprehends in order all the variations of the Sunday Letter: and is therefore called, the Cycle of the Sun; composed of 4, which makes the Leap-year, and 7, the change of one odd day, throughout the *Septimana*, or Week; 4 times 7 gives 28. This Cycle begins at that Leap-year, wherein G and F are the Sunday Letters, and is terminated at 28,

Additions to the foregoing Chapter Collected from Dr. Beveridges's *Institutiones Chronologicae*.

RULES.

1. *The Dominical Letter is one or two of these Letters A, B, C, D, E, F, G; which point to the Sunday through the whole course of the Solar Cycle.*
2. *The Dominical Letters shift backwards, so that they stand thus G, F, E, D, C, B, A.*

§. 1. **T**HAT Letter which answers to the first Sunday of the year, or to New years day (supposing it to begin on a Sunday) will stand for Sunday all the year round, if it be a Common year. But in a Bissextile year there are two Dominical Letters, the first of which points to Sunday all along from the beginning of the year to the time of intercalation, viz. Feb. 24. and the other does the same service for the rest of the year. Now, there being seven intercalations or leap days in the space of 28 years or a Solar Cycle, it follows that the Dominical Letter is seven times double in this Cycle.

The occasion of the double Dominical Letters.

§. 2. The Dominical Letters shifting in a retrograde order, it follows that if this year have G for its Dominical, F will answer to the next, and so on: And in the leap years which have double Dominicals the same Retrograde order is observed, as, if F and G be the Dominicals, 'tis not set F G. but G F.

The order of Dominical Letters whether single or double.

§. 3. Tho'

Every year of the Solar Cycle is call'd a Cycle in a Numeral order.

§. 3. Though the Cycle of the Sun, properly speaking, signifies the whole Circle of 28 years; yet every year of that Circle or Revolution is called the Cycle of the Sun; so that the first year is called the first Cycle of the Sun, the 2d the second Cycle of the Sun, and so forth.

How to find the Cycle for any year, and its Dominical.

§. 4. To find the Cycle of the Sun, and the Dominical Letter depending upon it, for any year, take the proposed year of the *Julian* Period, and divide it by 28; the Quotient shews you how many Cycles are past from the beginning of that Period to the year proposed, and the Remainder upon the Division is the Cycle; or if it be 0, 28 is the Cycle. If the year propos'd be of the Christian Æra, we add 9 to it, and proceed as before in dividing the sum by 28. The reason of the addition of 9, is, that the Christian Æra began in the tenth Cycle of the Sun, so that there were 9 compleat Cycles before it. Thus you'll find that the year 6380 of the *Julian* Period has 24 for its Cycle, and that the year of Christ 1671, leaving no Remainder upon the Division, has 28 for its Cycle. *As for the corresponding Dominical Letters: See Strauchius's Tables.*

How to find the Feria or day of the Week that answers to any day of the year.

§. 5. To find the Feria or day of the Week that answers to any day of the year; find out the Solar Cycle and Dominical for that year (as above,) then observe what Character or Letter answers to the propos'd day in the Kalendar, so reckon the number of days from the Dominical found to the Character of the day inclusive, in a direct Order. Thus, the Dominical of the year being F, and the Character of the propos'd day E, seven is the number of the *Feria*, i. e. *Saturday*.

How to reduce the Dominical of a Julian year to that of a Gregorian.

§. 6. If *Gregory* in the castigation of the *Julian* year had thrown out only 7 days or a Week, the Dominicals of the *Gregorian* had been still the same with the *Julian*; but in regard that he lop'd off ten, which is three above seven, we must take three Letters of the *Julian* Dominical to make it Gregorian. If the *Julian* Dominical (for instance) be F; reckoning in a Retrograde order exclusive, I throw out E, D, C, and so find that B is the Dominical for that year in the Gregorian Calculation. But if the propos'd year be a Leap-year, which has two Dominicals, I take the first

first of these two, and throwing out three in a Retrograde order exclusive, take the two next Dominicals. Thus, if the *Julian* Leap Dominicals be E D, I find A G. to be the *Gregorian*. But, you must take notice that after the year of Christ 1700, I throw out but two Letters, by reason that a Leap day is then cast out in the *Gregorian* form, but retained in the *Julian*. From the year 1800 to 1900, another being omitted; I take but one Letter from the Dominical. From the year 1900 to 2100, there being one leap day more omitted in these two Centuries, the *Gregorian* Dominical is the very next Letter to the *Julian*. From 2100 to 2200, 'ts exactly the same with the *Julian*; but from 2200 to 2300, the next Letter before the *Julian* in a Retrograde Order is the *Gregorian* Dominical; as if the *Julian* Dominical be E the *Gregorian* will be F. if the former be E D, the latter will be FE. The next Century after that will be the second Letter and so on.

CHAP. VI.

Of the Lunar Cycle.

R U L E.

1. *The Lunar Cycle or Golden Number is a System of nineteen years, both Solar and Luna-Solar, of which last 12 have 12 Months apiece, and 7 have 13. These nineteen years being elapsed, the mean New Moons are supposed to return upon the same Julian Day.*

§. 1. **T**HE *Greeks* being taught by their Oracles, *of the* that their accustomed Sacrifices were to be *Number of* offered *κατὰ τριὰς*, which they understood as if their *years in* Year were to be regulated by the Sun, and their Days *which the* and Months to be adjusted by the motion of the Moon; *Sun and* were always solicitous, how by certain Periods they *Moon coin-* might reduce the disagreeing motions of the Luminaries *cide.* to

to a *Third* something in which they might agree; Hence in the ancient times they are said to have used a *Biennium*, intercalating every other year : But fault was found with this, and 'twas succeeded by a *Quadriennium*; upon the return of which the Olympic Games were celebrated. After this came the *Oſtennium*, of which mention is made in rehearsing the times of *Cadmus* by *Apollod. Bibl. l. 3. Hyppolitus, Cleostratus, Tenedus, Harpalus*, and others of the Ancients seem to have interpolated this Period of years. See *Enſeb. Hiſt. Eccl. l. 7. c. 20. Cenſor. de Die nat. c. 6. Macrobi. Saturn l. 1. c. 13. Scaliger de emend. temp. l. 2. p. 46. Petavius de doct. temp. Tom. 1. l. 2. c. 2. et in Uranologi. l. 4. c. 1.* Next came the *Duodennium*, or 12 years, which seems to have been observed by the Learned only, as may be gathered from *Cenſorinus c. 18.* But amongſt all the Cycles of the Ancients, there's none more famous than the *ἑννεακαιετηρίς* of *Meto* the *Athenian*, which is uſed to be called the *the great year of Meto*, though it's uncertain whether *Meto* was the firſt Author of this Cycle; for *Livius* ſeems to attribute the Invention to *Numa Pompilius*, and *Geminus* to *Euctemon* and *Philippus*. This is certain that this Cycle conſiſting of 19 years comprehends 6940 days, or 19 Solar years, and almoſt ſo many Lunar years, in which they intercalated 7 times, and that in this Order, according to *Dionyſius Petavius*, 3, 6, 8, 11, 14, 17, 19. But In the Courſe of this time *Meto*, or whoever was the Author of this Cycle, thought that 235 Lunations would be exactly compleated, making a hundred and ten New, and a hundred and twenty five Full Moons, or nineteen Solar years. Afterwards *Calippus* attempted to correct this Period by joining four *Metonic Cycles*, and giving to them 22759 days, taking away one day in the ſpace of 76 years. In fine, *Calippus* found many other Cenſors and Correctors, as *Democritus, Hipparchus, Ptolomy*, and others : Who did not wholly reject, but only interpolated the *Metonic Cycle*.

Why not
only Greek
Infidels but
also Chriſtians at the beginning of the N. Teſtament were ſo ſollicitous about the Harmony of the Luna Solar Motions.

of

of Prayer might every where be offered for the *Resurrection of the Lord*; for 'tis certain that in rightly celebrating the *Pascha*, they were obliged by Divine Institution to have a regard to the Motions of the Sun and Moon; tho' they were led into an error by fancying the Julian and the Solar Tropick years were both of a piece.

§. 3. In ancient times the Asiatic Christians did continually celebrate the *Pascha* in the 14th Moon, or at that Full Moon, viz. at the same time with the *Jews*, and alledged that they received this Custom from St. *John the Evangelist*. But the Eastern Christians never celebrated the Solemnity of the *Pascha*, except on the Lords Day, that they might not seem to have this Solemnity in common with the *Jews*, and alledged in vindication of themselves the Custom of St. *Peter*. The *Montanists* receded from both, in neglecting the Lunar Course; and looking only to the Solar; appointing the 23d of *March* to be the *Vernal Equinox*, and the *Pascha* to be observed upon the 14th from that day. *Martinus Dumienfis* and *Beda* relate that among the *French* the *Pascha* was anciently observed on the 25th of *March*, which Custom when *Cirvelus* would again introduce, he was stigmatiz'd for his Rashness by *Mariana*.

§. 4. The Christians kept not the Solemnities of their *Fasts* as indifferent things; but contrary to the Rule of St. *Paul*, they condemn'd one another for neglecting the Punctilio's of time. Now *Pius* the first, and after him *Eleutherius* were very nice upon this point; but above all the rest, *Victor* acted most violently in sending the Thunder of his Anathema against the *Greeks* which prov'd of no effect, as well as many of the other Popes Anathema's. At last the venerable *Nicene Council* did so moderate the exasperated Heats, that the Custom of the Western Christians obtain'd, according to *Eusebius*, *Theodoret*, &c.

§. 5. *Anatolius* in *Euseb. l. 7. c. 26.* makes mention of the Lunar Cycle; but *Ambrosius's* Epistle makes it manifest that the use of this Cycle was chiefly took notice of in the time of the *Nicene Council*. In order to fix, says *Ambrose*, the day of the Solemnity of *Easter* (which is of no small importance) the *Nicene Council* constituted a Circle of 19 years for a Standard to succeeding

Of the chief difference among the Ancients in celebrating the Paschal Solemnity, and for what reason the Lunar Cycle was observed.

Of the great Concern that Christians had for these Controversies.

Of the time in which the Use of the Lunar Cycle was known to Christians.

succeeding Generations. This Circle they call *Emmedacaeterida*.

Whether
the Christi-
ans receiv-
ed the Lu-
nar Cycle
from the
Jews.

§. 6. Though the Inventions of the Christians are falsely imputed to the latter *Jews*, yet considering the design of the first Authors of this Cycle, it seems apparent that they examined the secret Writings of the *Jews* lest they should celebrate *Easter* at the same time with Unbelievers: For suppose the ancient Lunar Cycle together with the Pascal times were different from the Cycle of the *Jews*, certainly Christians, could not know by the use of the same Cycle at what time the *Jews* would celebrate the *Pascha*, nor how they ought to refrain from the sacred things of their Adversaries. *Isaacus Argyrus* confirms my Opinion in saying, that before the *Pascha* of the Christians the *Judaic* one was placed; which was so order'd in the Holy and first *Oecumenic* Synod, that it might be observed in what day of the Week the *Pascha* of the *Jews* fell, that on the following Lord's Day the Christians might perform theirs.

Whether
or no the
first Au-
thors of the
Lunar Cy-
cle thought
that 19
Lunæ So-
lar years,
or 235 Lu-
nations were equal to 19 Julian years.

§. 7. Though the first Authors of the Lunar Cycle thought that 19 Lunæ-Solar years were equal to 19 *Julian* years, yet 'tis not so, if we regard Mathematical Rigour; For 19 *Julian* years make 6939 D. 18 H. but 19 Lunar Solar years contain only 6939 D. 16 H. 32', 20'', whose difference is 1 H. 27', 40''. And so much do 19 mean New and Full Moons, lose every 19 years, which in about 1257 years make four days almost.

The man-
ner how
Ancients
us'd the
Lunar Cy-
cle and how
they accom-
modated
Pascchal
terms to its
Numbers.

§. 8. To find the just time of the *Pascha*, the Ancient Christians, as I said but now, used the Lunar Cycle; and that the Use hereof may more largely appear, we shall lay down the whole Lunar Cycle, with the Pascal times, in which the utmost Limits are the 23d of *March*, (upon which day they thought the *Vernal Equinox* fell, that went before the Pascchal Full Moon) and *April* the 19th: So that the Christian *Pascha* was never celebrated before the 22d of *March*, or after the 25th of *April*. To which these ancient Verses relate.

Extremum Pascha monstrat tua passio Marce.

Item;

Iteth,

*Pasca nec undenas Aprilis ante Kalendas,
Nec post septenas Maii valet esse Kalendas,*

C. κ. 1	T. P. April 5	C. κ. 11	T. P. Apr. 15
2	Mar. 25	12	Apr. 4
3	April 13	13	Mar. 24
4	April 2	14	Apr. 12
5	Mar. 22	15	Apr. 1
6	April 10	16	Mar. 21
7	Mar. 30	17	Apr. 9
8	April 18	18	Mar. 29
9	April 7	19	Apr. 17
10	Mar. 27		

But in the *Gregorian* year the *Pascal Limits* are found by the *Lunar Cycle* till the year 1700 from the following Table :

C. κ. 1	T. P. April 12	C. κ. 11	T. P. Mar. 23
2	April 1	12	Apr. 11
3	Mar. 21	13	Mar. 31
4	April. 9	14	Apr. 18
5	Mar. 29	15	Apr. 8
6	April 17	16	Mar. 28
7	April 6	17	Apr. 16
8	Mar. 26	18	Apr. 5
9	April 14	19	Mar. 25
10	April 3		

§. 9. Some think that for its Worth and great Use it might be compared with Gold, and so took its name from that Comparison; as being a Standard among the Ancients in calculating the Full and New Moons; upon which account *Petavius Ration. p. 9. & de doct. temp. T. 1. p. 615* says: *The Ancients beginning at any year; for Example, from that which gives a New Moon on the 23d of Jan. Feb. 21st, March 23d, &c. They* *The Reason why the Character of the Lunar Cycle was in times past called the Golden Number*

H

wrote the Figure 1 in the Margin of the Calendar opposite to those days. The second year they found the ~~New~~ Moons got forward about 11 days, viz. to Jan. 12, Feb. 10. and March the 12th, &c. and against those days they placed in their Calendar the Figure 2. So in the 3d, 4th and following years, upon those Days, that brought in the New Moon every Month, they placed the Figures 3, 4, &c. against them in the Calendar. And at last having past over 19 years, they renewed the same Figures again. These were the Figures or Numbers in the Calendar which were called the Golden Numbers. Others relate that the Alexandrians in times past sent this Cycle to the Romans written upon a Silver Table with Golden Figures, and that the Title of the Golden number took its rise from thence.

Doctor Holder's Account of the Original and the Imperfection of the Golden Number, as applied to the first Column in the Calendar of the Common Prayer Book.

Supposing (*says the Doctor*) the Sun and Moon to be in Conjunction the first day of the year, at the end thereof the Moons Twelve-month will be finished 11 days sooner than that of the Sun: So, she will be then, at the end of the Sun's year, 11 days before him; and the next year 11-days more, viz. 22, &c.

All these variations are finish'd in 19 years, nearly agreeing with the course of the Nodes, i. e. the Points in the Ecliptic, where the Moon crosseth that Circle, as she passeth to her Northern or Southern Latitude; which Nodes are called the Head and Tail of the Dragon: The Head, when Northward; and the Tail, when towards the South of the Ecliptic. These continually vary, moving in *Antecedentia* about 3' per diem; which in 19 years make 360 degrees, or the whole Circle. So, their whole change of place, and Revolution round the

Ecliptic

Ecliptic, is finish'd in 19 years, and then begins near the same course again. For which *METON*, of old, in the time of the *Peloponnesian* War, constituted a *Decennoval*. Circle, or of 19 years, the same which we now call the Golden-Number; and was stiled *Annus*, or *Periodus Metonis*.

Because the Epacts seem to lie in a confused order of Numbers, making their Progression by 11 every year, and so often casting out 30: therefore a Numeral Account set in order against the Epacts, from 1, till it comes to 19, where each Number answers to, and designs its respective Epact, being applied to it, makes a perpetual Cycle of 19; which for its excellent use, and because it was set in the Calendar in Golden Letters, is called the *Golden Number*, or *Prime*.

The Golden Number being the *Index*, ~~and~~ Cycle of Epacts, the principal use of it is, to find the Epacts; and so they both serve indifferently for the Accounts of the Moon, and furnish you with many useful Rules and Tables for several purposes. As by the Golden Number, and Dominical Letter given, to find *Easter-day* for ever. Such a Table you have before the Book of Common-Prayer.

If the Lunations be observed, and set down for a whole course of the Golden Number, or Cycle of 19 years, which is the Cycle of the Moon; the same observations will serve, and be verified, through the next Cycle of 19 years, in the same order; and so on for succeeding Cycles, (as hath been supposed) for ever.

And therefore the Golden Number, in the first Column of the Calendar, before the Book of Common-Prayer, is, as a Rule for ever; set before the Day of each Month, in which the Change or Conjunction of the Moon shall happen; whensoever such is the Golden Number as is there set down. As, if you look, *ex. gr.* upon the Month of *July*, you shall see 9 before or against the first day, 8 before the second, 16 before the fourth, 5 before the fifth, &c. That is, whensoever the Golden Number is 19, there will be New Moon on the first day of *July*; when 8, on the second; if 16 on the fourth; if 5, then the fifth day; &c.

And though, in the aforesaid Column, the Numbers which denote the Golden Number, seem to stand confusedly, without any order; 19, 8, (and after a space

H 2

between)

between) 16, 5; yet they precisely follow the Progressive order of the Epacts, of which they are but *Indices*; beginning at the greatest Epact, viz. 29, and so descending in order till they come to the least, viz. 1:

The reason why they fall in that order in the Calendar from the greatest Epacts progressively to the least, is; because the greatest Epacts denote a greater distance of the Moon before the Sun, and consequently a nearer approach to her Conjunction. Therefore the *Indices* of these Epacts are set earlier in the Calendar of the Sun's Month, to keep some accord, (as the Sun's longer and uneven Months will permit) between the Moon's Month and that of the Sun. And, for the same reason, as the Epacts decrease, so they fall later in the Calendar Month. If you find one, or two, or more of the lesser *Epacts* set in the beginning; and one, or two, or more greater at the latter end of the Calendar Month, it happens through the inequality of the Moon's and Sun's Months.

The *Epacts* varying every year by the progression of 11; It is so, that the Greater the *Epact* (i.e. the Age of the Moon at the end of the Sun's year,) happens to be; so much shorter will be the Remainder, or Complement of days to the next Conjunction: which shews the reason of the order of *Epacts*, pointed at in the Golden Number, in the first Column of the Church Calendar.

I take the *Month* of *July* there, in which to make Instance, because it begins with the greatest *Epact* 29, pointed at by the Golden Number 19: The Reader will find those Columns in the said Calendar very carelessly Printed; but they may be easily corrected by the ordinary Tables, observing the order of those Numbers.

When the Epact is 29, and the Golden Number 19, as it was 1690, and will be 1709: The true Complement to the next New Moon will be but half a Day. So the Moon will be in her Change (not truly, but according to that Rule by the Golden Number) the first of *July*; and that will be the first day both of the Sun's and of the Moon's Month, and you may reckon the Age of the Moon by the day of the Month, throughout that one Lunation. Otherwise the Moon's Age must be reconcil'd to the day of the Month, by the *Epacts*,

pects, and number of Months from *March*. The Solar Month being made the Standard, to which other Measures are reduced.

When the Moon changeth (according to the same account) on the second day of *July*, as *Anno Dom.* 1698, the Epact will be 28, Golden Number 8, and the second of *July* will be the first of the Moon. When on the fourth of *July*, as *Anno Domini* 1687, 1706. Then the Epact is 26, and the Golden Number 16; and the fourth of *July*, the first of the Moon. And thus still the Epacts decrease in order, as the Days of the Month go forward. Now this shews plainly the Reason of the Regular Progressive Order (by Decrease) of the Epacts; and of the seeming disorder of the Golden Number in that Calendar, throughout the Month of *July*: And in the same manner in all other Months: always allowing for the Differences in the Places of those Numbers, which will arise from the inequality of the Solar and Lunar Months. From whence it is, that in the year 1709, Epact 29, the Moon's Change will be allotted to *Apr.* 4. *May* 3. *June* 2. *July* 1, and 31. *August* 29. *September* 27, &c.

If you ask, Why there are void spaces in that first Column of the Calendar, some days of the Month having no Golden Numbers set against them? You must remember and consider, that there are no more varieties of Epacts than 19, so measured by the Golden Number, and they arise out of their Annual Progression by 11, till you go through all variations, and begin again at 11; which is done in 19 Progressions, or 19 years, as you may see in the first Table.

So that they are but enough to set against 19 days of 29, or 30 in the Calendar; and 10 of the days having no Epact, can have no Golden Number against them, and sometimes an eleventh day, viz. the Space between the end of one Cycle, and beginning of another.

Take an instance of the Month of *July*, in the second Table; the Days whereof are set Laterally after and against the Columns of the Golden Number, and of Epacts, and of the correspondent years of our Lord, within one Cycle.

Now, there are no *Epaëts* in the aforesaid Progression by 11, which happen to fall on any of these ten Numbers following, *viz.* 27, 24, 21, 19, 16, 13, 10, 8, 5, 2. So that those days of the Month, where those Numbers should in order fall, because they have no *Epaët*, can have no Golden Number set before them: and therefore that space is left void, *viz.* as to this Month of *July*, the 3, 6, 9, 11, 14, 17, 20, 22, 25, 28th days, (and 30th of the next Cycle.) By which you may plainly see the reason of those void spaces in this, or any other Month of the Ecclesiastical Calendar.

But after all the Golden Number does not so exactly comply with and measure the Moons Cycle, but that there is found an *Anomaly*, (like that of the Sun's *Anticipation* of 10'.44".) For tho' the Moon in 19 years seems to renew her same course respective to the Sun, yet it is found, she falls short in that time almost an hour and half, which in 16 *Decennoval* Cycles amounts to 24 hours, or a natural Day; *viz.* 16 hours, and 16 half hours: And thus 16 Cycles are compleated in 304 years, or rather, as some more accurately seem to calculate, in 312 years, making the anticipation of the Moon, at the end of every Cycle, to be somewhat less, *viz.* 1H, 27', 32", 42".

Now as the Nicene Council fixed the Equinox upon the 21 of *March*, for the finding out of *Easter*, which has caused the misguidance from the Sun, which we lie under, in respect of *Easter*, and the moveable Feasts: so the same Council likewise fixed the Accounts of the Moon, upon the Cycle of the Golden Number, as it then pointed out the Lunations, and therefore plac'd it in the Calendar, for a perpetual Rule (as is said before.)

But now we find (for the reasons before assigned) that the Golden Number, so fix'd, gives us the New-moon's, and Full, and other Accounts of the Moon, more than four days too late by reason of the aforesaid *Anticipation* and our neglect of it: Which also wants Reformation, like that which is attempted in the *Gregorian Calendar*.

For, at this time, the Suns Account, by our old *Ju-
lian* year, is above ten days too late: and that of the Moon above four days. When therefore the Accounts of

of the Moon are also rectified and reformed, and the Golden Numbers once rightly applied to the days of the the Months; they may be kept so, for many Ages, and kept right; by abridging one day at every end of 312 years, for an Equation of the Moons Cycle.

The Council of *Nice* was celebrated *Anno Domini* 325, since which there have passed four times 312 years, to the year 1573: which then caused an Error of four days, and was reformed soon after, *viz.* 1583. From thence, *viz.* 1573, to this present year 1692, there have passed 120 years; which contain six Cycles of the Moon, and six years Currant, which cause a farther *Anticipation* of almost nine hours. So much the Rule, by the Golden Nunber, assigns the *Aspects* of the Moon to the Sun, later, than by true account they are found to be.

Therefore, in the aforesaid first Column, in the Calendar before our Book of Common-prayer, in any of the Months, having found out, amongst those Figures of that Column, the Golden Number for the present year; instead of the day of the Month over against it, reckon four days and nine hours before it, and you have the day of the Moon for common use: or, which amounts to the same, reckon that Day of the Month which has the Golden Number belonging to it (over against it) for the fifth day of the Moons Age.

Thus much hath been said of the Accounts of the Sun and Moon, principally for the better understanding of our Calendar; which being constituted after the old *Julian* year, we may see what need there is of rectifying it from those *Anomalies*, which in this long tract of time, since the *Nicene* Council, have crept into it; tending to the displacing of the Seasons of the year, and misplacing the Festivals of the Church: And to shew also the Grounds and Reasons of the Cycle of the Moon's *Epacts*, *viz.* the Golden Number; which so often occurs to us, and of which we may make so frequent and continual use.

C H A P. VII.

Of the Cycle of Indiction.

R U L E.

The Cycle of Indiction is a System of 15 Julian years perpetually recurring, by which the times of certain Payments were made known to the Roman Subjects.

What we ought to understand by the Word Indiction.

§. 1. **S**OME of the *Gracians* will have *Indictio* quasi in *Actio*; and 'tis wonderful that *Cedrenus* should follow this Opinion. *Onuphrius* will have *Indictio* to come *ab Indice Crucis*, seen by *Constantine* when he fought *Maxentius*: But these are frivolous Conjectures. *Indictio* rather comes *ab indicare*, and was particularly used at first to denominate a certain Species of Pensions. *Asconius apud Budaum in Pandect.* p. 83. reckons up three kinds of Pensions or rather Pensitations, well known to the ancient *Romans*. First, the *Canon* to which Imposts, Tributes, &c. were referr'd. Secondly, the *Oblation*, at this time called the *Aids*: And thirdly the *Indiction*, which the *Antients* called *Collatio*. *Cicero* also calls it *collecta*. The *Greeks* call it *πεντακαιδεκαετηρίς*. *Dio* calls it *ἑκαταεταστήν χρόνον*. In the same Sense that the *Olympias* is called *πενταέτης*. Also *χρηματισμὸν*, *κύκλον ἢ ρεμίσσεως*, &c. Which last Words are used by the Writers of the *Antiochian History*. By the *Latines*, the *Distributiones* and *Fusiones* were commonly used instead of *Indictiones*. *Pallad. de Rebus Gestis*, *Chrysoft.* & *Cod. Theod. de Indulg. Debit.*

of the Original and Antiquity of these Indictions.

§. 2. There are many Opinions in this matter. The chief are these: First, *Dionysius Petavius lib. 11. de doct. temp. item in Ration.* p. 1. l. 6. c. 1. who brings in a great many Opinions about the Original of Indictions, thinks them all improbable Conjectures. *Joseph Scaliger Canon. Isagog. l. 3 p. 173.* thinks this kind of Pension of long standing; and that anciently 'twas denoted by the

Lustrum

Lustrum of 5 years; whence we find this Inscription on Money's A. B. and A. Γ. viz. *ἀεὶς θ' αὐτάρκτος*, &c. There are others, viz. *Scal. in Animadv. ad Euseb. Jac. Ufferius in Annal. ad etat. mund. sext. p. 320.* who deduce these *Indictions* from the *Antiochian Era*, which was about 48 years before Christ; from whence they also deduce the *Julian, Adrian, Antoninan, Constantinian, Valentinian, &c.* *Indictions*. Others, viz. *Maximus Monachus, Martyr in brevi enarratione Christiani Pasch. & Greg. Mon.* will have the *Era* of *Indictions* to begin with the 2d of *Augustus*. Others again, particularly *Cedrenus*, will have the *Indictions* to begin at that time when *Augustus* overcame *Antonius* at the Promontory of *Epirus* near *Nicapolis*; which hapned about 31 years before Christ. Sixthly, the famous *Langius l. 1. de Annis Christi c. 8.* proposes a Conjecture to be examined by the Learned, whether or not this Cycle is owing to the Emperor *Adrian*, from the Annotation of a certain anonymous Author in the first year of the 224th Olympiad, viz. *Adrian coming to Rome, remitted what was due to the Publick Treasury of the Emperor, and the Roman People; constituting a time of 16 years, from whence, and to which it should become due.* He whom this learned Writer calls *Anonymus*, is the same with *Dio. Cassius*, who has almost the very same Words in the History of *Adrian*; as also in his History of *Marcus Antoninus*. Seventhly, there are some, viz. *Pantagathus, Ommphrius in Fastis. Marc. Zuer. Boxhorn. Hist. Universal. p. 267.* who settle these *Indictions* in the year of Christ 313, because they take that to be the year in which *Constantine* overcame *Maxentius*; and this Tyrant was cast off the *Milvian Bridge* and drowned. The Eighth and last Opinion which is generally received, imports, that the Calculation of *Indictions* began on the 24th of September, in the year of Christ 312, which must certainly be true, from the Words of *Eusebius* upon the 4th year of the 272d Olymp. *Ἰνδικτιῶν Κωνσταντινῶν ἐν τῷ δέει ἀρχή.* This *Baronius* and his Epitomizir *Spondanus*, deferr'd against *Scaliger. Calvisius* likewise *Isag. c. 16.* admits of no other Original of *Indictions* than this. And *Petavius* also, because he would not contend against either Opinion, says, The vulgar *Indictions* ought to be deduced from the

the year of Christ 312. The same is held by *Albericus Gentilis de divers. temp. Apell. c. 2.* And we upon a mature consideration of all, must give this last Opinion the Preference; but so as to distinguish, First, betwixt the *Lustra* and the *Indictions*, which *Scaliger* confounds. Secondly, betwixt the common *Indictions* or those which kept their stated Intervals, and the *Uncommon*, which were instituted according to the Will of the Emperor and the exigence of the Republick, as other Pensions were. Thirdly, betwixt the *Indictions* and the Cycle of *Indictions*; or betwixt the Political and Chronological Use of *Indictions*. It is certain, the *Indictions* that are refer'd to the antient and more modern Times can be deduc'd only from the year of Christ 312, except any one had rather denominate the year from the remote Interval of ΠΕΝΤΑΚΑΙΔΕΚΑΕΤΗΡΙΔΩ. Fourthly, we again note that the first year of *Indictions* may be joyned to the year of Christ 313, if we have reference to the last 9 Months, or the greater part of that Cycle year: for the first year of *Indictions* began Sept. 24, or the 8th of the *Calends* of *October*, *Anno Christi* 312; whence it is evident that the rest of the *indictionary* Months may very commodiously be refer'd to the year 313.

Whether the Custom of reckoning the times by *Indictions* was first thought on by the Christians to reconcile the Evangelists with profane Historians

§. 3. A certain Author, (namely *Johannes Georgius Herwart ab Hohenburg*;) in his new, true and exact *Chronology*, falsely so called, alleges that the Christians invented the calculation of time by *Indictions*, in order to reconcile the Evangelists with profane Authors: But this position is as absurd as his other Allegations, viz. that in the ancientest times the Christians made use of the *Epocha* of Christs Nativity; that the vulgar *Epocha* of Christs Nativity departs three years from the truth; that the *Constantinopolitan* Fathers were the first Authors of *Indictions*; (tho' all the World knows they were in being before *Constantinople* was built;) that some of the Antients talk'd of an interval of sixteen years between the *Vulgar* and the true *Epocha* of Christ, and that the Fathers invented the method of palliating that ugly discord of fifteen years, by the means of *Indictions*. In fine, that Author has vented as many falsehoods as he has written Lines.

§. 4. Histo-

§. 4. Historians labour under great Incertainties in adjusting the cause of this Institution. *Herwart's* Opinion is already rejected: *Scaliger* agrees not well with himself, for he labours in one place for the antiquity of the *Antiochian* Indiction; and elsewhere (*l. 5. de em. temp.*) alledges that they were reduced from the *Quinquennales* and *Vicennales* of *Constantine*; as if the Elapsed time from the *Quinquennales* and *Vicennales* was called an *Indiction*, and consequently all the rest of the *πεντακαιδεκαετίδες*: which Opinion about *Constantine* is as different from the Principles of Historians, as it is well contradicted by *D. Behmius* in *manuduct. Chron.* and rejected even by *Scaliger's* own Followers. Nor was Cardinal *Baronius* more happy in his opinionative Conjecture; for he supposed that the Cycle of *Constantine* was applied chiefly to the use of the *Roman* Soldiers, in the year of Christ 312, when by the Institution thereof it came to pass, that a Soldier having served 15 years, might have his Dismission, and go free where-ever he pleased without Capitation: Or if he would tarry, he should then have greater Advantages: whereas formerly they were to serve 16 years; which Opinion of *Baronius*, as it seems improbable, so it is opposed by *Petavius l. 11. de doct. temp.* Our Opinion is, that this Cycle came to light at that time when *Constantine* the Emperor had need of Mony to pay off his Soldiers, and renew the War against *Licinius*; but the *Era* of Indictions was made afterwards more solemn; when the same seemed to the Christians to be an Epocha of their restored Liberty after the Conquest of *Maxentius*.

§. 5. There are commonly reckoned three sorts of Indictions, whereof the first was called the *Cæsarean* because the *Cæsars* had respect to it in the payment of Taxes, and signing the Instruments of Causes. This Indiction fell upon the 8th of the *Calends* of *October*, or on the 24th of *September*: For after the Harvest was over, the time of Autumn was thought most proper for paying *Tributes*. The second was called *Constantinopolitan*; by which they mark'd (as they do at this day) the more Oriental *Calendars*, as appears in the Breifs of the *Hieremian* Patriarch, and of *Crusius's Turco-Græcia*. This begins upon the *Calends* of *September*; whence some think that its use began when the

Why the
quindecen-
nal Cycle
of Indicti-
ons was first
instituted.

How many
Indictions
there are
or have
been in
use.

the *Gracians* chose the Autumn, and the first Month of it, for the Solemnity of the New year. *Ambrosius* understands one of these Indictions, when he thus writes to the Bishops of *Æmilia*; *This is the first Month according to the Product of the Egyptians, and the first according to the Law, and the eighth according to our Custom: For the Indiction begins in the Month of September.* The third is called the *Pontifical*, or the *Roman*, which begins upon the *Calends of January*, and continually follows the two former, at the distance of almost four Months. To these may be added the *Antiochian*, which *Scaliger Canon. Isagog. p. 295.* by the Authority of *Causabon*, and the Patriarch *Ignatius*, certainly fixes in the Month of *May*.

Of the reason why the Roman Emperors would have this Cycle of Indictions known to the common People.

§. 6. We are commonly wont to preserve those things which appear useful to us. In like manner the *Cæsars* when at the stated times of Indictions, their Treasuries were increased, ordain'd that the Character of Indiction should be noted in the publick Instruments. Thus we read that the Emperor *Justinian* commanded in the 7th Novella: *That in all Instruments and Publick Acts or Writings within the Dominions of the Empire, the Emperor's Title should be took notice of, the names of the Consuls, the Indiction, the Month and the Day; in order to perpetuate the memory of those observations.*

What it was that the Subjects of the Roman People were to pay at the expiration of this Quindecennial Time.

§. 7. 'Twas not for the sake of Remissions but of collecting Subsidies, that those Indictions were chiefly constituted; but what, and in what order the Subjects of the Roman People were to pay, the Antients have not remarked. *Elegius* Bishop of *Noyon*, who flourished about the 7th Age in his 2d Hom. (sixteen of these Homilies are extant in in *Biblioth. Patrum*.) speaks of divers Tributes (as the Moderns after him) according to divers *Lustrums* in which the Cycle of Indictions was finished. In the first *Lustrum* there was a Tribute of Gold collected: In the second, one of Silver; and in the third, one of Brass. But the Annotator upon the 47th Novella gives a different account of the matter. *Anciently*, (says he) *the Romans in every 15 years, received a Tribute from the whole World. In the first 5 years, Iron to make Armour for the Roman Soldiers. In the 2d Silver, out of which the Soldiers were to be paid their Wages. In the 3d Gold which was laid*

laid up in the Treasury for the use of the Roman Republick. But since 'tis only the Writers of later Ages that make mention of this Matter, and that in so different a manner, we can hardly believe the Tradition.

CHAP. VIII.

Of the Character of the Roman CONSUL- LATE.

RULE.

The Roman Consulate is a Character by which two Roman Consuls were named; whence we come to the Knowledge of any thing done in their time.

§. 1. **T**HE Reason of the Roman Consulate, its being mentioned among the Characters of Times, is because both *Latin* and *Greek* Writers by naming two *Consuls* were wont to fix the times of things done; and that by a most ancient Custom, which *Lucan* intimates while he calls these years *Consular years*: And *Pacatus* in a Panegyric delivered to *Theodorus* Emperor of *Rome*, speaks remarkably; *A General is promoted to perform the Discipline of the Camp; a Prefect is preferr'd to look after a Province; a Consul is created to give a Name to the year, &c.* *Of the reason why we mention the Roman Consulate among the Characters of Times.*

§. 2. After the Ravishment of *Lucretia* by the Son of *Tarquinius Superbus*, the Romans having abolished the Regal Dignity, created Consuls to govern the Empire, rather to consult with, than to domineer over their Liberty. For one King two Consuls were created; that if one should prove bad, the other having equal Power might restrain him: And 'twas the Pleasure of the People that they should not enjoy the Empire above one year, lest a continuation of their Power should render them insolent; so they were always civil, as knowing that after one year they should be deprived of all again. *Vide Florus l. i. c. 9.* *Of the time in which the Office, Dignity & Character of a Consul was first in use amongst the Romans.*

§. 3. *Lip.*

What
we ought to
understand
by the
Name and
Office of
Consuls.

§. 3. *Lipsius cap. 7. de Magistr. vet. Pop. Rom.* has a dissertation upon the Title and the Office of *Consuls*. Some derive their Name from the end or design of the Office; which was to consult and provide for the Citizens. See *Flor. lib. 1. c. 9.* Others derive their Name from their Office, which is to *consult*; that is, ask the Senate. Others interpret 'em *à judicando*, which, in the Sense of *Quintilian l. 1. c. 9.* is the same thing as *consulendo*; from whence this Proverb, *boni consulas, i. e. judices.* But the Judgment of *Lipsius* about this Diversity is, that the first Etymology is more popular, the third more subtle, the middle more true; because 'twas the business of a Consul to interrogate and refer to the Senate; 'twas his part to enquire into their Judgment, as appears from *Livyl. lib. 7. Cicero lib. 3. de Leg.* says, *Let there be two in the Regal Empire, and let 'em be called Prætors, Judges, Consuls, a Præundo, Judicando. Consulendo: Let 'em have the chief Power of the Militia: Let 'em obey no one: Let the safety of the People be their supreme Law, &c.*

Of the time
of the year
in which
the Roman
Consuls un-
dertook the
Consulate.

§. 4. As to the time of the year when the Consuls were install'd, we find great variation according to the diversity of times, which does not a little disturb Universal History: however, we shall instance in some cases from *Dionysius Halicarnassens* and *Livius*. First of all therefore, who is he that cannot gather from the Character of the *Regifugium* (*a Feast amongst the Romans*) held on the 6th of the *Calends of March*, that the Election of *Consuls* fell upon *February*? For 'tis the common Opinion that the *Consuls* followed the *Kings*. The Successors of the first *Consuls* began their Consulate on the *Ides of March*, on the *Ides of May*, on the 3d of the *Ides of Sextil* or *August*, on the *Ides of Sextil*, on the *Ides of December*, on the *Calends of Sextil*, on the *Calends of September*, &c. as is evident from the two Writers above mentioned. At length the Custom obtained, that the *Calends of January* were destin'd for the *Consulate*, lest the years of the *Curulean Magistrates*, especially the *Consuls*, should differ from Civil or Common years; at which time we dare not say, that the *Proceres* or *Grandees* of the *Roman Republick* agreed to the matter. 'Tis the opinion of *Justus Lipsius*, that from the year 598, the *Calends of January* were sacred for the Change of the *Consuls*, which

which he proves from *Epitome Liviana* cap. 47. And the same Opinion is authoris'd by *Ovid de Ponto lib. 4. Eleg. 9.* and in his *Fastor. lib. 1.* as also by *Lucan.*

§. 5. The *Consulate* ordinarily continued a year; *Of the time* though some think 'twas more than the common year; *that the* and although the Roman People conferr'd upon *Afri-Consuls re-* *canus* a continual Consulate; yet some Examples break *mained in* not a General Rule: For the *Consulate*, (as says *Seneca lib. de Ira, c. ult.*) was an annual Honour; or as *Tertullian* has it, *l. de Patien. in fine.* the fleeting joy of one year.

§. 6. There were ordinarily two *Consuls*, but in ex- *Of the num-* *traordinary* cases they were sometimes more, one of *ber of the* the two dying, or being remov'd or at the Pleasure of the *yearly Con-* *Cæsars*: For thus *Julius Obsequens* speaks of those that *suls that* were remov'd; 'Tis evident that no one that had taken *presided o-* *away the Office of his Colleague lived a year.* And *ver the Ro-* *Lampridius in vit. Commedi,* speaking of those that *man Peo-* *were unduly Elected,* says, *This was the first time that 25* *ple.* *Consuls were chosen for one year, all the Provinces were sold, &c.* And of extraordinary *Consuls*, *Seneca* thus writes; *He made me a Consul, but not an ordinary one, &c.* *Suetonius* also in *Domit. in six Consulates* he had but one that was ordinary. And *Suetonius* seems to refer to this in his *Observations of the Emp. Augu-* *stus, viz.* *He also required that so often as a Consulate was given to him, he should have two Colleagues:* And adds, *Yet all crying out against him, he could not obtain that the Majesty should be more lessened; because he bore that Honour already not himself alone, but in Conjun-* *ction with the other.*

§. 7. Those that anciently wrote of the Roman Af- *Of the cer-* *airs*, were wont to note diligently their pair of *tainty that* *Consuls*, whom they digested into four year classes, *may be at-* *as is evident from Culpinianus's Monument,* which *tained from* *four years they called Chronica Consularia;* but we *the Series* *cannot be so happy as to consult these Consularia of* *of Consuls* *the Consuls, since time has wholly destroyed these an-* *and Signa-* *cient Writings, or miserably defac'd 'em.* However *ture of the* *this is in some measure repair'd by what we have left* *Times.* *of Dionysius Halicarnassens, Dion. Cassius, Titus Li-* *vius.* Above all, the *Capitoline Marbles* discovered in the last Age conduce much towards it: For in the year of *Christ 1547,* (as *Calvisius* has it) the *Capitoline* *Tables*

Tables written formerly out of the Minutes of the Senate by *Verrius Flaccus* the Grammarian, and publickly set up in the *Roman Forum* by the Command of the Emperor *Augustus*, and afterwards broken in pieces and dispers'd by the injury of Times; were lost and covered under Ground for a long time, till luckily they were met with and brought to light, and from these ancient Guides very many Antiquaries have endeavour'd to correct the *Roman Fasti* or *Calendars*; but no one has been more successful in those Enquiries than *Onuphrius*, an Acquaintance of the Cardinal *Alexander Farnesius*, to whom these Tables were brought when first found: For he afterwards published at *Venice* the *Roman Fasti* and Triumphs, from the time of *Romulus*, to that of *Charles V.* in the year 1557. But after all, the *Alexandrian Chronicle*, which carries the name of the *Scicilian Calendars*, is not to be wholly neglected: For this Book being taken from amongst the most ancient Writings, was first found in *Sicily*, being part of the ancient Library of *Hieronymus Surita*, and sometimes cited by *Scaliger* under the Title of the *Casabonian Code*. This Book *Antonius Augustinus* (*Auditor rota*) first brought with him from *Sicily* into *Italy*: *Fr. Sylburgius* bought it for six pieces of Gold, and gave it to *Hesbelius*, who brought it to the *Augustine Library*; from whence it was published by *Matth. Raderus*.

That all the
pairs of
Consuls
for every
year since
the first In-
stitution of
the Consuls
answering
to the Mo-
numents of
Antiquity
already ci-
ted, do
not at this
day appear,
nor are
now
known.

§. 8. Some suspect a Chasm of 4 pair of Consuls, and in the *Roman Calendar*; for we have more years calculated from the Solemnity of the Consulate, than we have pairs of Consuls. This defect, it seems, has given the best Writers much trouble: For, first of all, there are some who think that either the Names of some Consuls were lost, or that there were Dictators put in the room of the Consuls; or that a *Quadriennium* (or space of four years) was managed without Consuls; which Opinion, not to mention other difficulties, seems to labour under this, *viz.* That it does not sufficiently appear in what place the new pairs of Consuls are to be inserted. Besides, the Government of Dictators was half-yearly, and not decreed but by the Consuls. There are some in the second place that guess, the Order of Consuls had respect to the years of the City. *I always suspected, and I think*

not

not without Ground (says Onuphrius) the four years inserted in the Calendars, either of Dictators without Consuls, or without either Dictators or Consuls; because Livius, who wrote the History of those Times, found no such thing in the Annals whence he made his History. Therefore I sometimes thought to fix the Building of Rome with C. Fabius Pictor in the 29th Olympiad; that the order of Consuls might answer to the years of the City. But it seems not safe to contradict the unanimous consent of the best Writers. Thirdly and lastly, There are some who seem, not without Ground, to suspect that these doubts arose from the very corrupt Disposition of the Romulan and Pompelian year; and because the Consuls did not enter upon their Office all at one time.

S. 9. As 'twas laid before that there were four pair of Consuls missing in the Calendars, so we meet with some Authors, particularly Johannes Georgius Herwart ab Hohenburg, the Author of *Chronologia nova* &c. who will have the same Calendars to abound with five pair of Consuls: But his advances are repugnant to Universal History; and if his Hypothesis were admitted it would rather disturb Chronology, than bring any Light into it: Besides the same Authorities he makes use of to advance his Hypothesis, he rejects them in other places: And therefore we also reject all that he has said upon this matter.

S. 10. The Consuls were marked in the Calendars till the year of Christ 541; but after Julius Caesar, as he himself speaks, Rome had only the shadow of a Common wealth, and only the Names of Consuls were retain'd: For then indeed,

Omnia Caesar erat.

For what betwixt the affectation of Popularity, and (mostly) the influence of their Authority, the Cæsars drew the Consulate to themselves sometimes using force to it. And so Suetonius remarks of Augustus. At length in the 15th year of Justinian, in which Basilus was Consul all alone, the Order of Consuls was wholly extinguished, and after this year, for 25 of the following years they wrote thus; in the 1st, 2d, 3d, &c. years after the Consulate of Basilus. Thus

the Character of the Consuls fell, and the Periods of the *Roman* Affairs were noted with the years of the the Emperors, and a little after with the years of Christ.

The reason why Justinian the Emperor took away the dignity of the Consulate from the Senate. §. 11. Custom at last obtained, that upon the first day of the Consulate, the new Consuls were obliged to excessive Expences; and therefore *Cæsar*, as appears from the 105th *Novella*, endeavoured to restrain them by a certain Law, in which he not only forbid 'em to throw Gold about, but in general to do any thing so immense and irregular: But when the Consuls again ambitiously violated these Limits, so that upon this account they often ruined their Families, or reduced them to extreme necessity, the Emperors thought fit to banish the Consular Dignity out of the Senate, as perceiving that Dignity to be ready to droop, which was hatch'd along with the *Roman* Republick, and had lasted almost a thousand years. See *Justinian* in the *Novella* above-cited.

The End of the Second Book.

BOOK

BOOK III.

OF THE *Most Celebrated Periods.*

CHAP. I.

Of the Period of Calippus.

RULES.

1. The Calippic Period is a System of 76 years as well Lunar as Solar; which being elapsed, the reckoning of the Solar and Lunar Motion recurs, as the Ancients thought, so that when this Period was finished the Conjunctions of the Sun and Moon hapned again upon the same day of the Solar year as they were observed to have done before.
2. This Sum of years arises by the multiplication of 19 (the Metonic Cycle) into 4.
3. The Calippic Period comprehends 48 common years, and 28 intercalatory ones, 940 Lunations, and 22759 days.

§. 1. **T**HE Greeks being advised by their Oracle that they ought to Sacrifice by Lunæ-Solar Times, as by days, months and years; after various manners of Cycles, as that of 2, 4, 8, 10, 12 years space; in which they committed great Mistakes, the Moon, (as we have it in *Ar. Stophanes*) complaining out of
 Of the reason and occasion of the Calippic Period, or a system of 76 years, great a space of the time.

the Clouds that the *Athenians* had no consideration to the Lunar Motions : At length *Meto* thought of the 19 years Cycle, and published the same at *Athens* in the 4th year of the 86th Olympiad ; so that the first year of the *Metonic* Cycle was the first year of the 87th Olympiad, or the 4282^d. of the *Julian* Period. Of him *Diod. Sic.* thus writes, *When Spartacus King of Bosphorus dy'd, and Seleucus, who Reigned only four years, succeeded him, there was one Meto, the Son of Paulanias at Athens, famous for Astrology ; who on the 13th day of Scirrophorion (an Attic Month) published his Enneadecaterides ; for in so many years the Stars return to the same Places, and as it were, finish a great year : Therefore this year is by some called Meto's year ; for that Man seems to have followed the Truth in this Prediction and Description : And the Stars have their Motions and Significations answerable to it : So that very many of the Greeks who follow his Account, even to this time, seem not to have erred.* But since, the Observations of succeeding Times have sufficiently shewed us, that this *Metonic* Cycle does not exactly answer to the Lunæ-Solar Motions ; *Calippus* endeavoured to reform it by a new Period, subtracting one day from every 4 Cycles.

That Calippus Cyzicenus was the Author of this new Period.

§. 2. *Calippus Cyzicenus* of *Mysia*, as he is called by the Antients, (not *Cygicenus*, as 'tis read in *Josephus Blancanus's* Chronology of famous Mathematicians,) was the Author of this Period ; tho' after all, *Timochares*, *Aristyllus*, and *Polemarchus*, who all flourished about that time, consulted with the Author of this System ; as upon another occasion, we read that he came with *Polemarchus* to *Aristotle* at *Athens* upon the Account of some Opinions of *Endoxus*. *Aristotle* in his 62^d *Metaph. Text. 47.* makes mention of this *Calippus*.

The time when Calippus's Period began.

§. 3. The Period of *Calippus* began in the Summer of that year in which *Alexander the Great* conquer'd *Darius* in a difficult Battle at *Arbela*, which was in the 3^d year of the 112th Olympiad, or the 4384th of the *Julian* Period, which is manifest from *Ptolemy* l. 7. *Almag. cap. 3.* Where he refers four of *Timochares's* Observations to certain years of the first *Calippick* Period.

§. 4. 'Twas said above that *Calippus* intercalated 28 times in the space of 76 years; but upon what Account and in what time he inserted those Months, would seem difficult, if *Geminus* had not noted that *Calippus* in his new Period computed his intercalations after the *Metonic* Cycle: From whose Testimony we gather that *Calippus* intercalated as often as *Meto's* Cycle requir'd: But we have above shew'd that *Meto's* Intercalary years were 3, 6, 8, 11, 14, 17, 19. Moreover, the first year of the *Calippick* Period was the 8th in the *Metonic* Cycle, which we gather from the space of 102 years, betwixt the beginning of *Meto's* Cycle (in the year of the *Julian* Period 4282) and of the *Calippick* Period (in the year of the *Julian* Period 4384 :) Therefore it seems probable to us that the intercalatory years of the *Calippick* Period were these following: 1, 4, 7, 10, 12, 15, 18, 20, 23, 26, 29, 31, 34, 37, 39, 42, 45, 48, 50, 53, 56, 58, 61, 64, 67, 69, 72, 75.

§. 5. Seventy six Solar Tropic years, allowing 365 D. 5 H. 48', 55", to a year, make 27758 D. 9 H. 57', 40"; but the days in 940 Lunations are 27758 D. 18 H. 7', 0", supposing the quantity of one Luration to be 29 D. 12 H. 44', 3". Now the Sum of 27759 Days attributed to one Cycle, agrees with neither of these Computations, which is clear evidence of the defect of the *Calippick* Period. But that the examination of the Cycles and *Lunæ Solar* Periods may be liable to less difficulties, we have thought fit to form the following Tables whose use is very great and obvious.

I. Table. For Sol. T. in Years.				
Y. Sol. Trop.	D.	h.	m.	s.
1	365	5	48	55
2	730	11	37	50
3	1095	17	26	45
4	1460	23	15	40
5	1826	5	4	35
6	2191	10	53	30
7	2556	16	42	25
8	2921	22	31	20
9	3287	4	20	15
10	3652	10	9	10
20	7304	20	18	20
30	10957	6	27	30
40	14609	16	36	40
50	18262	2	45	50
60	21914	12	55	0
70	25566	23	4	10
80	29219	9	13	20
90	32871	19	22	30
100	36524	5	31	40
200	73048	11	3	20
300	109572	16	35	0
400	146096	22	6	40
500	182621	3	38	20
600	219145	9	10	0
700	255669	14	41	40
800	292193	20	13	20
900	328718	1	45	0
1000	365242	7	16	40
2000	730484	14	33	20
3000	1095726	21	50	0
4000	1460969	5	6	40
5000	1826211	12	23	20
6000	2191453	19	40	0
7000	2556696	2	56	40
8000	2921938	10	13	20
9000	3287180	17	30	0
10000	3652423	0	46	40

II. Tab. for Julian Mean Years.

Y. Jul.	Days.	Hours.
1	365	6
2	730	12
3	1095	18
4	1461	0
5	1826	6
6	2191	12
7	2556	18
8	2922	0
9	3287	6
10	3652	12
20	7305	0
30	10957	12
40	14610	0
50	18262	12
60	21915	0
70	25567	12
80	29220	0
90	32872	12
100	36525	
200	73050	
300	109575	
400	146100	
500	182625	
600	219150	
700	255675	
800	292200	
900	328725	
1000	365250	
2000	730500	
3000	1095750	
4000	1461000	
5000	1826250	
6000	2191500	
7000	2556750	
8000	2922000	
9000	3287250	
10000	3652500	

III Tab. For Lunations.				
Lunat.	Days.	Hours.	'	"
1	29	12	44	3
2	59	1	28	6
3	88	14	12	9
4	118	2	56	13
5	147	15	40	16
6	177	4	24	19
7	206	17	8	22
8	236	5	52	25
9	265	18	36	28
10	295	7	20	31
20	590	14	41	3
30	885	22	1	24
40	1181	5	22	6
50	1476	12	42	37
60	1771	20	3	9
70	2067	3	23	40
80	2362	10	44	12
90	2657	18	4	42
100	2953	1	25	15
200	5906	2	50	30
300	8859	4	15	45
400	11812	5	41	0
500	14765	7	6	15
600	17718	8	21	30
700	20671	9	56	45
800	23624	11	22	0
900	26577	12	47	15
1000	29530	14	13	30
2000	59061	4	25	0
3000	88591	18	37	30
4000	118122	8	50	0
5000	147652	23	2	30
6000	177183	13	15	0
7000	206714	3	27	30
8000	236214	17	40	0
9000	265775	7	52	30
10000	295305	22	5	0

C H A P. II.

Of the Period of Hipparchus.

R U L E S.

1. Hipparchus's Period is a System of 204 years, both Lunar and Solar, which being elapsed, the Ancients thought the reckoning by the Lunar Motion would coincide again with the Solar Measures.
2. This Period comprehends 3760 Lunar Months, and 111039 Days.
3. The Sum of these Days arises from the Multiplication of the Calippic Period, into 4, subtracting Unity from the Product.

§. 1. **T**HE Author who corrected the Computation of Calippus, and invented a new Period, was of this Cy-
Hipparchus of Nicaea in Bithynia, (according to Strabo) or of the Island of *Rhodes (according to Ptolemy.)*
 He made such proficiency in *Astronomy*, that *Pliny lib. 2. c. 26.* calls him, *Nunquam satis laudatus.* But whether this was the same with another famous Astronomer, who was called *Abrahis* or *Abrachis*, according as *Lucas Gauricus* and *Josephus Blancanus* thought, you may be informed by the *Disputations of Clavius, comment. ad Joan. de Sacrobosco Spheram.*

§. 2. The Age of this Astronomer is sufficiently fixed from his own Observations; for he takes notice that a Vernal Equinox in the 3d year of the 151st Olympiad, hapned upon the 30th of *Meffori*, which is *October the 3d, of the Jul. Period 4552*, and on the following years he gives us other Observations; whereof *Ptolemy* mentions 8; the difference betwixt the first and the last being 34 years: Therefore he flourished in the time of the third Punic War; and he gave himself

Of the time that Hipparchus lived in, and published his Period.

self up to this Study from the year 4552, to the year 4586, according to the *Julian Account*; in which time 'tis indisputable but he must have fixed his Period.

The reason
why Hip-
parchus
corrected
the Calip-
pic Period.

§. 3. He found that the Period of *Calippus* was laid too great by a quarter of a Day; so that 4 Periods being elapsed, the Moon would come to the old place again in the Solar Calendar, if one day were subtracted; which he accordingly did. Of this Affair *Longomontanus Daxic. Theor. l. 1. c. 2. p. 171.* thus writes: *Meto in the space of 304 years, which elapsed betwixt him and Hipparchus, committed an Error of 5 Days in his Cycle, because he look'd upon the Solar year to be $365\frac{1}{4}$ Days; and laid the Periodick Conjunction of the Sun and Moon not so precisely as it should be; which Calippus thought of, whilst examining an Eclipse of the Moon 6 years before the Death of Alexander the Great, so that he corrected Meto, subtracting one Day in every 4 Cycles; from whence he made his own Period of 76 years: But whereas Calippus himself used the Solar year as consisting of $365\frac{1}{4}$ Days; and was likewise out in the course of the Moon; Therefore Hipparchus in like manner corrected Calippus, taking from him in 4 Periods or the space of 304 years, one whole Day, and consequently 5 from Meto in that time. But this Error of one Day committed by Calippus was by Hipparchus imputed altogether to the Solar Years; and thereupon he subtracted one intire day from the measure of 304 years; Hence it comes to pass that the measure of the Tropick year $365\frac{1}{4}$ days is lessened by Hipparchus by the 300th part of one day; that is, 4', 48"; So that according to him, a Solar year is but 365 D. 5 H. 55'. 12".*

Hippar-
chus did
not compass
his end in
his Period.

§. 4. If according to the Rule of the preceding Tables, you examine this Period, 304 Solar Tropical years make 1 1033 D. 15 H. 50'. 40". But 3760 Lunations make 1 1035 D. 0 H. 37'. 24". So that there remains an evident Disparity, and *Hipparchus's Error* is owing to this, that the quantity of the Solar year was assumed greater than the constant measures of the Solar Motions require.

§. 5. The

s. 5. The *Gregorian Hypothesis* is this, That the Moon gets before its former stations by a whole day, not in the space of 304 years as *Hipparchus* taught, but in 312 years; which Cycle of years the *Gregorian Correctors* have substituted instead of that of *Hipparchus*, hereby acting absurdly two ways: First the Authors of this Cyclic Method have taken away from this Lunar Cycle worse than any before them, and without any reason have took their measures rather from Cycles than Computation: 2dly, nor have they rightly observed the Laws of the Celestial Motions; for which way soever you calculate, you shall never make 312 Solar years, and 312 Lunar years, exactly coincide with a constant perpetual Revolution.

s. 6. Those who undertake to correct the Lunar Solar Cycles and other Periods of the same Nature, seem to me not very unlike those who take up Water in a Seive; for both of them lose their Labour: We cannot successfully find the Lunar-Solar Motions except by Tables built upon Celestial Observations, whereby we fully know the Times of the Equinoxes and the varieties of the Lunar Phases. This is the only way to reach the Archives of the Stars; which being neglected by the Emendators of *Hipparchus's* Period, 'twas impossible they should find any other recompence for their labour, than that of substituting Errors in the room of Errors: So that the Pope himself was once amazed when he saw the *Fetters*, the Slay-ers of Christ, his Colleagues in the Paschal: And *Christophorus Clavius* was compelled to write to the Eternal Infamy of the reformers of the ancient Periods: *Demonstrandum erit Mæstlino in Kal. Greg. alios errores præter quatuor reperi.* Oh the folly of the Age! Pray, how many Full Moons, Paschals (for 'twas for their sakes that so much pains were taken, partly in mending, partly in constituting a-new the Periods of the Ancients) might those little Parasites, while they were nourished 10 years at Rome by *Gregory*, have computed with a little diligence from the Tables of Celestial Motions, without the use of fallacious Cycles and Periods! So that they were able to avoid many Errors, of which *Clement VIII.* wrote foolishly, when he said, *vitari non potuerunt.* In short there is no Cycle, no Period, however ingeniously contriv'd,

contrived, which we can pronounce sufficient to reconcile the Motions of the Sun and Moon by an accurate, useful and perpetual Agreement.

C H A P. III.

Of the Victorian Period.

R U L E S.

1. *The Victorian Period is a System of 532 Lunar Solar and Julian years, which being elapsed, the Characters of the Moon fall again upon the same Day and Feria, and revolve in the same Order, according to the Opinion of the Ancients.*
2. *'Tis otherwise called the great Paschal Cycle; because the Christians first used it to find the true time of the Pascha or Easter.*
3. *The Sum of these years arises from the Multiplication of the Numbers of the Lunar and Solar Cycles, viz. 19 by 28.*

The Author of this Period.

§. 1. **T**H^O' there were many *Victorius's* by Name, as *Victorius Pictaviensis*, who suffer'd Martyrdom under *Dioclesian*; and another about the year of Christ 324, who in a *Roman Synod* assembled in *Trajan's Baths*, was condemn'd because he presumed to censure the *Paschal Cycles* received into the Church: Yet the Learned agree; that one *Victorius* different from the former, and by Nation an *Aquitane*, was the Author of this Cycle of 532 years. *Theophilus* and *C. Cyrillus* computed the times of the *Pascha's* for only 95 years: as *Dionysius Exiguus* remarks upon both, saying, *Pope Theophilus wrote a series of a Century of years; which he Dedicated to Prince Theodosius the Elder; and C. Cyrillus compos'd a Cycle of 95 years; in both which performances, they had an inviolable regard to the tradition of the holy Council relating to the fourteen Paschal Moons.* When therefore

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Hilary first Arch-deacon, and afterwards Pope, had observed that those particulars were found out, and that the Table of *Theophilus Alexandrinus* was almost at an end, he commanded *Victorius*, who at that time was lookt upon as the best Computator of the Age, to assist the Church in this Necessity; who for this substituted the Period I have now described, that the same being elapsed, the *Feria* and Conjunctions might return and happen again upon the same day.

§. 2. 'Twas before *Hilarius* received the Pontificate that *Victorius* had his Command about this Cycle, as we gather from an Epistle of *Hilarius* to *Victorius*; which it's said is now extant in the *Sirmondian Codex*, and bears this Inscription: *Dilectissimo, &c. To the most beloved, honourable and holy Brother Victorius, Hilarius, Bishop and Arch deacon of the City of Rome, &c.* But till some years were elapsed, and *Hilarius* made Pope, this Cycle was not published; as appears from the Prologue written to the same Pope: *Domino, &c. To Hilarius the truly Holy Lord and Pope, Bishop of the City of Rome, Victorius, &c.* *Marianus Scotus* speaks the clearest of this matter, who upon the year 463, writes the following Words: *Victorius upon the Command of P. Hilary wrote the Paschal Cycle of 522 years.*

§. 3. *Victorius* fixed this Period, not from the time he first discovered it, but from the Passion of Christ, which he makes to be in the year of the Consulate of *Ruffus* and *Rebellius*, which Character seems to agree with the 29th year of the common *Aera*.

§. 4. The Annals of the Ancients witness, that *Victor*, a Bishop of *Capua*, wrote against the faults of the *Victorian Cycle*; and *Beda* seems to take his part against *Victorius*. But how far *Victorius* was mistaken, is not so evident to us, since we find no Copy at this day of his Cycle; for that fragment which *Petavius* *de Doct. Temp. lib. 2.* cites, he himself thinks spurious. However this is certain, that *Dionysius Exiguus* upon the occasion of *Victorius's* Period found out a more accurate and newer Paschal Cycle, viz. of 525 years: Who desire to see more of this obscure Period, may consult *Gennadius de viris illust. bu, c. 8.* *Isidorus Episc. l. 6. c. 17.* *Scal. Mar. Baron. & Petav.*

C H A P. IV.

Of the Constantinopolitan Period.

R U L E S.

1. *The Constantinopolitan Period is a System of 7980 Julian years, the first of which has 1 for its Solar Cycle, 1 for the Lunar and 1 for the Indiction; and the last has the 28th Cycle of the Sun, the 19th of the Moon, and the 15th of the Indiction.*
2. *This System seems to arise from the Multiplication of the Number of years in the Solar Cycle, Lunar Cycle and Indiction, one with another.*
3. *The Greeks do not reckon the said Cycles as the Romans do.*
4. *The first Solar Cycle of the Greeks is the 18th of the Latines, and the 1st of the Latines is the 12th of the Greeks.*
5. *The 1st Lunar Cycle of the Greeks is the 4th of the Latines, and the 1st of the Latines is the 17th of the Greeks.*
6. *But for the most part, they reckon the Cycle of the Indictions as the Romans do: For what Number the Greeks give to the Cycle of Indictions reckoning from the Calends of September, the same the Romans give from the Calends of the next ensuing January.*

Of the Original of the common Grecian Aera and in what sense the Greek word *Creation* is used.

- §. 1. **T**Ho' we dare not assert with Josephus Scaliger l*b.* 5. de Emend. Temp. p. 363. that the Constantinopolitan Computation was a Period merely artificial, which the unlearned Men of after Ages fetch'd from the Creation of the World, with the same Unskillfulness

skillfulness as the Jews do their Computation, the Numbers of the *Greek Version* of the 70 Interpreters being near the same with this *Era*: yet it can't be denied by *Petavius* himself *de doct. Temp.* l. 9. c. 4. & 5. that the conveniency of certain Cycles, especially those of the Moon and of Indictions, gave the *Greeks* an occasion to interpolate their *Era*, and to prefer the *Era* they now make use of to all others: And that *Panodorus Monachus* and some other Authors have endeavour'd to make these Cycles jump into an order by the adding or subtracting a few years from that ancient and well known sum: So that nothing hinders why that Computation which the *Greeks* call by the Name of an *Epocha* or *Era* (the Conveniency and Disposition of the Cycles in the Computation being considered) may not be called a *Period*; for 'tis observable that *Scaliger* gave it that name, and even after he was opposed by *Petavius* we find that *Lan- gius* and several other Authors continued still to call it a *Period*.

§. 2. The use of this *Epocha* is very great, for at *Constantinople* and *Alexandria*, they make both use of it for noting their Calendars: whence the same *Era* is called by both these Names. *Leo Allatius de Dominicis & Hebdomadibus Græcorum*, doubts not to call it the Calculation of the whole Eastern Church which is almost every where solemn, and which all make use of not only for the direction of the times, and showing the solemn days of their Calendars, but in their Trades and familiar Discourse.

§. 3. The *Græcian* year was two fold, first Civil, which they began with the Indiction from September; 2d. the Ecclesiastic, which they began with the Cycles of the Sun and Moon from April. Hence the years of this Computation divided by the Cycle of the sun and Moon, are to be lessened by Unity in the former Months, which, as *Petavius* notes, *Scaliger* did not take notice of.

§. 4. The first year of Christ in relation to this *Period* may be shewn from many Examples of Authors who used the *Constantinopolitan Era*: As for Ex-
 to this *Period*, and how the other years of Christ are to be connected with the years of this *Era*.

ample

ample, by *Isaac Argyrus*, it is gathered that the first year of the vulgar *Ara* began on the 4th Month of the year 5509; whence it's evident that betwixt the beginning of this *Epocha*, and that of the vulgar *Ara*, there were 5508 years and 4 Months, which, if added to the year of the Christian *Ara*, it shews the time according to the *Greek Account*; or if substracted from the time of the *Constantinopolitans*, it shews the time answering to our vulgar Computation: so that there is no use of those large Tables invented by *Leo Alatinus*, lib. de Domin. cis & Hebdomatibus.

How the
Græcian
years agree
with the
Julian.

§. 5. From the Sum of the years and Months reckoned according to the *Greeks*, substract 795 years, 4 Months, and the Remainder is the time answering to the *Julian Account*; or if you add to the *Julian* years and Months the 795 years and 4 Months, you have the *Græcian* year.

All the
Greek
Writers
did not
make use of
this Com-
putation.

§. 6. Though at this day many of the *Greeks* make use of this *Ara*; yet there are others especially amongst the ancient Writers, that use another *Epocha* different from this; whence *Jacobus Capellus* in *Epocharum illustrium themat.* reckons up divers *Ara's* which are frequently made use of by the *Greek Writers*. The first is the *Constantinopolitan* now explained, which, if you look back to the Creation of the World, according to the reckoning of the *Latines*, will be found the remotest from truth: The 2^d *Greek Ara*, is that used by the *Ethiopians*, which begins on the 9th year of the *Alexandrian* or *Constantinopolitan Ara*, the 9th Indiction, and the 26th *Julian Solar Cycle*; commencing in the Spring: The third *Græcian Ara* which is frequently used by *Cedrenus*, takes its beginning from the 16th year of the *Alexandrian Epocha*, the 8^h of the *Ethiopian*, and the first Indiction: The fourth is that which *Maximus Monachus* makes use of, and is deduced from the 17th year current of the common *Græcian Ara*; for betwixt the *Epocha* of the Worlds Creation, and that of Christ, *Maximus* reckons 5492 years. *Petavius* reckons up the varieties of the *Greek Computations* after another manner, who in respect to *Dionysius's Christian Ara*, admits only two *Ara's* of the *Greeks*, whereof the first makes the Nativity of Christ to fall upon

upon its 5493^d year ; the other upon the year 5509 ; about which *Petavius* may be consulted, l. 9. de doct. temp. c. 3.

S. 7. The *Latin* and *Greek* Cycles may be compared by help of the following Table, which shews the Lunar and Solar Cycles of both : For we have already shewn how the *Latin* Cycle of Indictions agrees with the *Gracian* Cycle ; to which we may add that the *Gracian* Cycles answer to the *Latin* Cycles till March or April : If therefore with reference to the following Months, the Character answering to the Solar Cycle of the *Latines*, be sought for, in the *Gracian* Calculation, the Tabular Numbers in the Column *Grac.* ought to be increased by Unity. I am not ignorant that *Isaac Monachus* wrote that the year, in respect of the Solar Cycle, began from *October* ; but in respect of the Lunar Cycle, from the *Calends* of *January* ; but if we consider the usual *Greek* Computations, the method we have now prescribed, will be found more convenient.

How the
Greek and
Latin Cy-
cles may be
readily col-
lated.

K

Solar

Solar Cycle.		Lunar Cycle.	
L	A T. GRÆC.	L	A T. GRÆC.
1	12	1	17
2	13	2	18
3	14	3	19
4	15	4	1
5	16	5	2
6	17	6	3
7	18	7	4
8	19	8	5
9	20	9	6
10	21	10	7
11	22	11	8
12	23	12	9
13	24	13	10
14	25	14	11
15	26	15	12
16	27	16	13
17	28	17	14
18	1	18	15
19	2	19	16
20	3		
21	4		
22	5		
23	6		
24	7		
25	8		
26	9		
27	10		
28	11		

CHAP. V.

Of the Julian Period.

RULES.

1. *The Julian Period is a System of 7980 years, the first year of which had one for the Character of the Solar Cycle, as well as of the Lunar Cycle, and of the Indiction; all reckoned according to the manner of the Latines, from the Noon of the Calends of January.*
2. *This Period arises from the continual Multiplication of 28, 19, and 15, the Cycles of the Sun, Moon and Indiction.*
3. *In respect of its use, this Period is the Standard and common receptacle of all the other Epochas; so that we are chiefly to reduce all other Æras to it.*

§. 1. **T**HIS Period was called the *Julian*, not because it was invented by *Julius Caesar*, since 'twas not received till the year 4669; but because the System consists of *Julian* years. *The reason why this is called the Julian Period. of its Author.*

§. 2. This Epocha is not Historical but Artificial, as being invented only for the use of true Epochas: For *Scaliger* considering that the Calculation was very intricate, in using the years of the Creation, the years of Christ, or any other Epocha whatever, for that another Person could not understand what year this or that Writer meant; to remove such doubts in the computation of time, he thought of this Period; and when he saw there was scarce any Epocha, the beginning of which was incontestable among Chronologers, he fixed this: For he multiplied the three Cycles of the Sun, Moon and Indiction into one another, and the Product resulting be called the *Julian Period*. By

this means he avoided the Inconveniencies, which were wont to arise from the different Computation of years. But no one can doubt, who has considered the *Constantinopolitan* and the *Julian* Periods; but that the former was the occasion of the latter. For they agree in Quantity and in Principles; since, as *Scaliger* has taught, both arise from the multiplication of the Cycles; but they disagree in respect of the *Terminus à quo*, since the beginning of the *Constantinopolitan* Period is supposed to precede the other Period by 795 years: Nor have the years of the *Julian* Period the same beginning as the *Constantinopolitan* have; for we begin those from Noon upon the Calends of *January*; but these partly from the Autumn, partly from the Spring. But what praise *Scaliger* has deserved, even from his Enemies, upon the score of the use of this *Julian* Period, is evident from the following Words of *Petavius lib. 9. cap. 1.* where he says, *Truly there is scarce any thing in all Scaliger's Chronological Books which is of any Moment, or can avoid reprehension, besides his Explication of the Julian Period. And as we have deservedly condemn'd the rest, because of their intolerable Errors, and have rejected them from all Use in History; so we ought much to esteem this Artificial Cycle of years and its use. Which is sufficient from an Enemy and constant Adversary.*

of the most remarkable Uses of the Julian Period. §. 3. The first use of the *Julian* Period is this; that we can explain our Minds to one another: For every year in this Period has its peculiar Cycles, which no other year in the whole Period has. Whereas on the contrary, if we reckon by the years of the World, we must first enquire how many years any Author reckons from the Creation to the year of Christ, which Multiple Inquisition, Experience will teach any one who doubts of it, is troublesome and full of difficulties, according to the method of other Periods. The 2^d Use is, that the three Cycles are easily found in this Period: The 3^d Use is this, that if it be known how the Chronological Characters are to be found, and how the years of any other Epochæ are to be connected with the years of the *Julian* Period, the same Characters also may with little labour be applied to the years of all other Epochæ's: And for this reason we shall explain in certain sections the way of finding the

the Chronological Characters in the *Julian* Period; and after that our special part of Chronology shall shew the connexion of historical years, with the *Julian* Period. For as otherwise it had been necessary in all the other Chapters of our special part to have shewn how those Characters might peculiarly be applied to *Ara's*: So it shall thus be sufficient that we have mentioned how they may be compared together in the *Julian* Account; and thus 'twill only remain, that in the mention of Epochas we shew how the years reckoned from any Period agree with some certain year in the *Julian* Period.

§. 4. The first year of *Dionysius's* Christian Epocha, ^{Of the privilege} by the consent of all the *Latines*, had for its Character, 10 the Solar Cycle, 2 the Lunar, 4 the *Roman* ^{Scaliger} Indiction; which three Cycles being found in no other year of the whole *Julian* Period, besides 4714; ^{followed in} the first year of the Christian *Ara* must therefore ^{instituting} rightly agree with that year of the *Julian* ^{the years of} Period. ^{the Julian} Period, and so on in course, as *Scaliger* noted, and as *Petavius* truly wrote: *The beginning of the years of Christ, which Men call the Christian Era, is as it were the Limit and Hinge of Chronology, and the common Term in which the reasonings of all Chronologers meet; as if they were drawn through many Turnings and Windings into the same Computation.*

§. 5. Whereas the first year of the *Julian* Period, ^{An enquiry} reckoning back from the true beginning of the World, ^{whether the} is 764; it easily appears, that the *Opinions* disagree- ^{System of} ing in many years, may commodiously be referred ^{the Julian} to the *Julian* Period: Nor does any of those *Wri-* ^{Period is} *ters* who reckon from the *Hebrew* and *Latin Codes* ^{sufficient} of the Bible, throw the assigned Epocha of the Crea- ^{to adjust} tion beyond the beginning of the *Julian* Period: But ^{all the} if we examine the *Reasons* of profane History, and ^{Epochas of} first of all, of the *Egyptian* and other Authors, who ^{the World} follow the Numbers of the 70 Interpreters, we can- ^{of all Chro-} not deny this Period to be insufficient to reconcile all ^{nologers.} the Disagreements that happen about the Epocha of the Worlds Creation, for the space of time from thence to *Abraham*, in the Computation of the *Greeks*, exceeds that of the *Latines* by more than a thousand years, as shall be shewed in its place; for which reason, some form another *Julian* Period called *Postulations*;

titious ; by means whereof we can commodiously explain those Opinions which differ so much from the *Hebrew Truth*.

How to find the Cycles of the Sun, Moon and Indiction of any given year of the Julian Period ; as well as the Dominical Letter, the initial Feria, and the quantity of the year.

§. 6. Let the given Number of years be divided by 28, 19, and by 15 ; look at the Remainders, not at the Quotients, and you have the Characters of the Cycles sought. Afterwards, the Solar Cycle being known, the Dominical Letter, the first day of the year, and the quantity of the year, are readily found from the foregoing Table, at Page 87 : for the easier computation of this matter, we have added the following Table, which will serve to shorten the Division.

	Cyc. ☉.	Cyc. ☾.	Cy. In.	Cyc. Ju
1	28	19	15	49
2	56	38	30	98
3	84	57	45	147
4	112	76	60	196
5	140	95	75	245
6	168	114	90	294
7	196	133	105	343
8	224	152	120	392
9	252	171	135	441

How it may be known whether a year is Bissextile or Common.

§. 7. Cast away the Thousands and Hundreds ; divide the Remainder by 4 : If nothing remains 'tis Bissextile ; If 1, 2, or 3 remains, 'tis a common year, and the 1st, 2d, or 3d. after a Bissextile.

How the Hebdomada, or week Character, or Feria of any day in any given year of the Julian Period may be found.

§. 8. 'Tis necessary by the method of the preceding Section to find the first day in the given year, and the quantity of the given year, if the day sought be

after *February*; which being known, diminish the Sum by 1, and add to it the number of the days, from the beginning of *January* inclusive; afterwards divide by 7, and the Remainder shews the day of the Week. For easier Calculation the following Table is subjoined; wherein the days finishing any of Month are set down.

In a Year.

	<i>Common</i>		<i>Bissextile.</i>	
<i>January</i>	D. 31	F. 3	D. 31	F. 3
<i>February</i>	59	3	60	4
<i>March</i>	90	6	91	7
<i>April</i>	120	1	121	2
<i>May</i>	151	4	152	5
<i>June</i>	181	6	182	7
<i>July</i>	212	2	213	3
<i>August</i>	243	5	244	6
<i>September</i>	273	7	274	1
<i>October</i>	304	3	305	4
<i>November</i>	334	5	335	6
<i>December</i>	365	1	366	2

§. 9. From the compleat Sum of the years of Christ, *How the* the *Bissextile* years, and the days of the current year, *Character* subtract Unity; (and for the new Kalendar, besides *of the Fe-* Unity, the other days that are lop'd off) divide the *ria of any* difference by 7, and the Remainder shews the *day in the* *Feria* or *year may* day of the Week sought. *be found* *without*

knowing the Solar Cycle.

§. 10. Observe the Order of the Dominical Letters in the subjoined Scheme:

1. 2. 3. 4. 5. 6. 7.
A B C D E F G

How the
Dominical
Letter,
which is
otherwise
known by
the Cha-

acter of the Solar Cycle in the years of the Julian Period, may without it be found in the years of Christ.

K 4

Di-

Divide by 7 the Sum of 5, of the elapsed *Bissextiles* (whose Sum is known by dividing the years of Christ by 4) and of the proposed years of Christ; subtract the Remainder from 8, and you have the Dominical Letter to be reckoned in a *Bissextile* year from the 6th of the *Calends of March*: But in the new Kalendar before you divide, subtract the number of the rejected Days.

The manner how the Letter answering to any day in any year of the Julian Kalendar may be readily found.

§ 11. Divide the number of days elapsed from the *Calends of January* by 7, and the Remainder is the number answering to the Letter sought, putting A for 1, B for 2, &c.

The Cycles of the Sun, Moon and Roman Indiction being given, the corresponding year in the Julian Period may be thus found.

§ 12. The chief Use of this System of time is, that we cannot only assign the Characters of any given year; but also if the Characters be given, we can find the year answering. To do the last, we shall propose two ways: The first is this, The number of the years of the Solar Cycle being given, subtract from them those of the Lunar (adding 28, if the subtraction cannot be made without it,) multiply the difference by 56: Again, take the Sum of this Product, and that number from which the subtraction was made, and multiplying by 532, (the quantity of the *Victorian* Period) you have the next year of the *Victorian* Period. This done, divide the difference betwixt the *Victorian* year, and that of the given Indiction, by 15, and multiply the Remainder by 1064; the Sum of the Product, and of the *Victorian* year, found as above (if not exceeding 7980, the quantity of the whole *Julian* Period) will give the year sought.

Or thus.

§ 13. With the number of the Solar Cycle enter the following Table, and under the Character ☉ take out the answering numbers; as also under the Character ♃, take the numbers answering to the Lunar Cycle; divide the Aggregate by 15, subtracting the Remainder from the number of the given Indiction; then add the difference to the former Aggregate; and against the Sum under the Tittle *Indict.* is the year of the *Julian* Period sought.

Cycl. N.	②	③	Indict.
1	57	476	6916
2	114	420	5852
3	171	364	4788
4	228	308	3724
5	285	252	2660
6	342	196	1596
7	399	140	532
8	456	84	7448
9	513	28	6384
10	38	504	5320
11	95	448	4256
12	152	392	3192
13	209	336	2128
14	266	280	1064
15	323	224	7980
16	380	168	
17	437	112	
18	494	56	
19	19	532	
20	76		
21	133		
22	190		
23	247		
24	304		
25	361		
26	418		
27	475		
28	532		

Of the Ob-
scurity of
the Julian
Period.

§. 14. Tho' we are sensible that the true Use of this System does abundantly compensate for any difficulty that can occur, and that nothing could be more proper to remove the intricate perplexities of Chronologers than an observance of the clear disposition and evident reasons of its Characters; yet there is one thing we cannot pass by; that if any Person is not pleased with the use of this Period, he may more commodiously use the *Dionysian Era* of Christ, with the years before it began, than any other Epocha whatever: For tho' *Petavius in Rationar. lib. 1. c. 4.* forms this Conclusion: *He who lays aside the Julian Period will be at a loss for want of its present service, in affording an immediate view of the respective Cycles, by dividing the number of the years by the Sums of the three Cycles.* Yet this difficulty may be removed if one will observe that these numbers 9, 1, 3, are to be added to the years of Christ forwards, and the Sum to be divided by 28, 19, 15. But if the years should happen to be before Christ; then let the sums be divided by the Numbers 28, 9, 15, and substract the Remainders from 10, 2, 4, assuming intire Cycles as oft as is necessary: Thus we have the Cyclic Characters answering to the years before Christs Nativity. And for a proof of the matter, to the year of Christ add 4713; or substract the year before Christ from 4714, for the Sum or difference gives the corresponding year in the Julian Period.

How to find
the Character
of the Sabbatic
Cycle
for the
years of the
Julian Period.

§. 15. Whereas the Sabbatic and Jubilean years begin not as the *Julian* do; (for we reckon these from the Noon of the Kalends of *January*: But those from the 10th day of the first Autumnal Month *Tisri* as above) it further appears that any Sabbatic or Jubilean year corresponds to two years of the Julian Period, to the first in respect of the 3 Months, and the latter in respect of 9. This premised, note that to all the years of the Julian Period, considered in respect of the first quarter, we are to add 6, and divide the Sum by 7, and the Remainder is either 0, and then 'tis a Sabbatic year; or if any, it is the Cycle of the Sabbatic year belonging to the year given: But if the same Character be sought in respect of the latter Months of the Julian year, omit the addition

of

of 6, and let the given Sum of years be divided by 7, and you have it as before. But the Rule of Scaliger in this Affair is this, *Can. Isag. p. 9. All the Sevens of the Solar Cycle are the 7th years of the Hebdomas*: And therefore what year soever shall happen after the next 7 of the Solar Cycle, that is the first year of the legal Week, &c. But this is to be understood of the years of the Julian Period, considered not in respect of the former but of the latter Months.

S. 16. Although in the opinion of the Mystic Chronologer, the way of finding this Character in the Julian Period may seem intricate, since the quantity of the mystic Jubilean year has nothing common with the quantity of the Julian; yet we shall deliver as easie a method of finding the Character of the Jubilean Cycle; and 'tis that whereby we found before the Character of the Sabbatic Cycle: Therefore to any years of the Julian Period considered here in respect of the first 9 Months or thereabouts, add 20 to their Number, divide the Sum by 49, and the Remainder is either 0, which always shews the Jubilean year; or else 1, 2, 3, which determines the year in the Jubilean Cycle.

S. 17. The Antients thought the Solstices, &c. to be fixt; and they relate of *Sosygenes*, that he thought that neither in his nor succeeding Ages, the Winter Solstices could happen but upon the Calends of January. Thus also the Fathers in the Nicene Council fancied that the Vernal Equinox could not recede from the 20th or 21st of March; but the Event shews that both were deceived: For 'tis now evident that the Winter Solstice, with the other Cardinal Times have fallen otherwise.

S. 18. Though many Authors have different ways of finding the time of the Equinoxes and Solstices; yet we doubt not but ours which follows is most compendious, easie, certain, and accomodated to Chronological Calculations. The Foundation of it, and first of all of the Table, by whose help the computation is performed, is twofold: First, it's evident that Tycho Brahe at Ween in the year of Christ 1584, observed the Vernal Equinox on March the 9th, 21 H. 30 M. Afternoon; and that the same day of observation was in a Bissextile, and the 70 D. from the Calends of Janu.

January; in like manner in the following year 1585, he observed the *Vernal Equinox* to happen on the 10th day of *March*, 3 H. 19 M. and in the year 1586, on *March* 10th, 9 H. 8 M. Secondly, *Longomontanus* l. 1. *Theor.* c. 5. thus determines the quantity of the *Tropic year*: *The quantity of the Tropic year* (says he) *is now more nicely, and with greater diligence observed by us than any one before, to be 365 D. 5 H. 48 M. 58 Sec. the Anticipation being limited and subtracted from the Measure of the Julian year 365. D. 6 H.* From these Hypotheses we have formed the following Table, whose Use is this: At the compleat given year of the *Julian Period* in which the time of the *Vernal Equinox* is sought, take out the numbers of Anticipation, and subtract them from the *Radix* answering to the current year: Thus you have the time of the *Vernal Equinox* reckoned from Noon-day at *Ween*.

The Radix of the given year.

	D.	H.	'
Bissextile	119	8	31
1st after Biss.	117	14	31
2d after Biss.	117	20	31
3d after Biss.	118	2	31

A Table

A Table of the anticipation of the Æquinoxes in Julian years, according to the Hypothesis of the Danish Astronomy.

Years.	H.	Min.	Years.	Days	H.	Min.
1	0	11	100	0	18	28
2	0	22	200	1	12	57
3	0	33	300	2	7	25
4	0	44	400	3	1	53
5	0	55	500	3	20	22
6	1	6	600	4	14	50
7	1	18	700	5	9	18
8	1	29	800	6	3	47
9	1	40	900	6	22	15
10	1	56	1000	7	16	43
20	3	42	2000	15	9	27
30	5	32	3000	23	2	10
40	7	23	4000	30	18	53
50	9	14	5000	38	11	37
60	11	5	6000	46	4	20
70	12	56	7000	53	21	3
80	14	47	8000	61	13	47
90	16	38	9000	69	6	30
100	18	28	10000	76	23	13

To find the
Solstices,
and the
Autumnal
Equinox.

§. 19. From the time of the *Vernal Equinox*, subtract 89 D 5. H. 40 Min. the Remainder is the time of the Winter Solstice, where you must note that in both the present and following Ages the Winter Solstice does not fall upon the mentioned, but the preceding year; and therefore that a Subtraction may be made, the days of the preceding year, or at least, of the last Month, are first to be added to the Sum from whence you subtract; but if 93 D. 9 H. 15 M. be added to the time of the same *Vernal Equinox*, the time of the Summer Solstice is had; to which last Sum let 93 Days, 9 Hours, 15 Minutes, be again added, and you have the time of the *Autumnal Equinox* sought; or if immediately you desire to know the *Autumnal Equinox* from the *Vernal*, add to that 186 D. 18 H. 30 Min. and you have the time of the *Autumnal Equinox*, which again discovers the following *Vernal Equinox* by adding to the time of the *Autumnal* 178 D. 11 H. 19 M. &c.

To find the
Characters
of the mean
new and
full Moons
in the Ju-
lian Period

§. 20. Whereas the Tables calculated by Astronomers, for the course of the Moon, begin either from the Epocha of the World, or that of Christ; and therefore are not universal: Ours shall be fitted to the years of the *Julian Period*; whereby we can apply all Chronological Characters to all times. The Use of the Tables contriv'd for this end, is this, Let there be taken out under the Title *Rad. P. Jul.* the compleat time propos'd, and let the corresponding *Motions of the Moon's Longitude* be added thereto, computing 60 Minutes to a Degree, 30 Degrees to a Sign, and 12 Signs to a Circle or one whole Period. If then the N. Moon of any Month is sought, subtract the foregoing Additional sum from 12 Signs or 360 Days; but if a F. Moon, then subtract from six Signs, assuming a whole Circle to make the Subtraction possible, if there be occasion: If nothing remains, the Character of the Moon's Conjunction which is sought, falls exactly upon the end of the preceding Month; if any thing remains, and that Remainder be 12 Deg. 11' 27", (in which case one Day's Addition is necessary,) or if greater, enter the 4th Table therewith which is calculated for Days, and there seek for the same Remainder, which if you find, you have done; if not, take the next lesser number, with the corresponding

sponding number of days; and after subtracting the number thus found from your remainder, if any thing still remains you may in like manner take the hour, and scruples from the V. Table. By this means you have the time to be reckoned from 12 a-clock at *Uranburg*, the beginning of the Month Current. If for other Places, the difference of Longitude in time must be added or subtracted. But you are to note, first, That if the proposed Month be not *January*, you must first work for finding the Solar Cycle of the given Year, by which you may know whether the Motions you take out, must belong to a Bissextile or to a common Year. 2dly, The N. Moon of one Month being known, that of the next is also known, by adding 29 Deg. 12 H. 44 Min. or of the preceding by subtracting so much; 3dly. The distance of the New Moon from the Full Moon, is 14 Deg. 18 H. 22'; or half a Lunation. Wherefore if you take the time of the N. Moon, and want the time of the following F. Moon, add 14 D. 18 H. 22' to the time of the N. Moon; or if by the given F. Moon you would seek out the N. Moon preceding, subtract the same Sum from the known time of the F. Moon; and from hence the Conjunction of the Luminaries being known for any one Month of the *Julian* Year, they are easily found for any other; for which end the Table *Lib. 3. C. 1.* will be useful.

The

The first Table of the Mean Lunar Motions for each of the years in the Julian Period.

	Moon's Longit.				Moons Latit.			
	S.	O.	'.	".	S.	O.	'.	".
<i>Radix P. Jul.</i>	8	10	41	19	4	26	7	11
<i>I</i>	4	21	48	49	5	11	56	31
<i>II</i>	9	1	26	11	10	10	39	15
<i>III</i>	1	11	3	33	3	9	22	3
<i>IV</i>	5	20	40	57	8	8	4	49
<i>V</i>	10	12	29	46	1	20	1	20
<i>VI</i>	2	22	7	9	6	18	44	6
<i>VII</i>	7	1	44	31	11	17	26	52
<i>VIII</i>	71	11	21	53	4	16	9	38
<i>IX</i>	4	3	10	42	9	28	6	9
<i>X</i>	8	12	48	5	2	26	48	55
<i>XI</i>	0	22	25	27	7	25	31	41
<i>XII</i>	5	2	2	50	0	25	14	27
<i>XIII</i>	9	23	51	40	6	6	10	58
<i>XIV</i>	2	3	29	3	11	4	53	44
<i>XV</i>	6	13	6	25	4	3	36	30
<i>XVI</i>	10	22	43	46	9	2	19	16
<i>XVII</i>	3	14	32	35	2	14	15	47
<i>XVIII</i>	7	24	9	57	7	12	58	33
<i>XIX</i>	0	3	47	20	0	11	41	19
<i>XX</i>	4	13	24	43	5	10	24	6

The Second Table for Years collected from the Julian Period.

YEARS.	Moon's Longit.				Moon's Latitude.			
	S.	O.	'.	".	S.	O.	'.	".
XX	4	13	24	43	5	10	24	6
XL	8	26	49	25	10	20	48	11
LX	1	10	14	8	4	1	12	17
LXXX	5	23	38	50	9	11	36	22
C	10	7	3	33	2	22	0	28
CC	8	14	7	5	5	14	0	56
CCC	6	21	10	38	8	6	1	24
CCCC	4	28	14	11	10	28	1	52
D	3	5	17	44	1	20	2	20
DC	1	12	21	17	4	12	2	47
DCC	11	19	24	49	7	4	3	15
DCCC	9	26	28	22	9	26	3	43
DCCCC	8	3	31	55	0	18	4	11
M	6	10	25	28	3	10	4	39
2 M	0	21	10	55	6	20	9	18
3 M	7	1	46	23	10	0	13	57
4 M	1	12	21	50	11	10	18	36
5 M	7	22	57	18	4	20	23	16
6 M	2	3	32	46	8	0	27	55
7 M	8	14	8	14	11	10	32	34
8 M	2	24	43	4	2	20	37	12

The Third Table, for Months of the Common Year.

MONTHS.	Moon's Longit.				Moon's Latitude.			
	S.	O.	'.	".	S.	O.	'.	".
January	0	17	54	47	1	20	6	36
February	1	29	15	15	2	0	31	55
March	0	17	10	2	3	20	38	30
April	0	22	52	23	4	17	31	20
May	1	10	48	11	6	17	37	55
June	1	16	31	32	7	24	30	45
July	2	4	26	20	9	14	37	21
August	2	22	21	7	11	4	43	56
September	2	28	4	58	0	11	36	46
October	3	15	59	15	2	11	43	21
November	3	21	42	36	3	8	36	11
December	4	9	37	23	4	28	42	46

Of the Bissextile Year.

January	0	17	54	47	1	20	6	36
February	0	11	26	41	2	13	45	40
March	0	29	21	29	4	3	52	16
April	1	5	4	50	5	10	45	06
May	1	22	59	37	7	0	51	41
June	1	28	42	58	8	7	44	31
July	2	16	37	45	9	27	51	6
August	2	4	32	32	11	17	57	41
September	3	10	15	53	0	24	50	31
October	3	28	10	41	2	14	57	7
November	4	3	54	2	3	21	49	57
December	4	21	48	49	5	11	56	31

The fourth Table for Days.

DAYS.	Moon's Longit.				Moon's Latitude.			
	S.	O.	'.	".	S.	O.	'.	".
1	0	12	11	27	0	13	13	46
2	0	24	22	53	0	26	27	31
3	1	6	34	20	1	9	41	17
4	1	18	45	47	1	22	55	3
5	2	0	57	13	2	6	8	48
6	2	13	8	40	2	19	22	34
7	2	25	20	7	3	2	36	20
8	3	7	31	34	3	15	50	5
9	3	19	43	0	3	29	3	51
10	4	1	54	27	4	12	17	37
11	4	14	5	54	4	25	31	22
12	4	26	17	20	5	8	45	8
13	5	8	28	47	5	21	58	54
14	5	20	40	14	6	5	12	39
15	6	2	51	40	6	18	26	25
16	6	15	3	7	7	1	40	11
17	6	27	14	34	7	14	53	56
18	7	9	26	0	7	28	7	42
19	7	21	37	27	8	11	21	28
20	8	3	48	54	8	24	35	13
21	8	16	0	21	9	7	48	59
22	8	28	11	47	9	21	2	44
23	9	10	23	14	10	4	16	30
24	9	22	34	41	10	17	30	16
25	10	4	46	7	11	0	44	1
26	10	16	57	34	11	13	57	47
27	10	29	9	1	11	27	11	33
28	11	11	20	27	0	10	25	18
29	11	23	31	54	0	23	39	4
30	0	5	43	21	1	6	52	50
31	0	17	54	47	1	20	6	35

The fifth Table for Hours and Minutes.

H.	D's Lon.			O.	D's Lat.			D's Lon.	D's Lat.
	°	'	"		°	'	"		
1	0	30	29	0	33	5	31	15	45
2	1	0	57	1	6	10	32	16	15
3	1	31	26	1	39	14	33	16	46
4	2	1	54	2	12	19	34	17	16
5	2	32	23	2	45	23	35	17	47
6	3	2	52	3	18	27	36	18	17
7	3	33	20	3	51	32	37	18	48
8	4	3	49	4	24	36	38	19	18
9	4	34	18	4	57	41	39	19	49
10	5	4	46	5	30	45	40	20	19
11	5	35	15	6	3	49	41	20	50
12	6	5	43	6	36	54	42	21	20
13	6	36	12	7	9	58	43	21	51
14	7	6	41	7	43	3	44	22	21
15	7	37	9	8	16	7	45	22	51
16	8	7	38	8	49	11	46	23	22
17	8	38	6	9	22	16	47	23	52
18	9	8	35	9	55	20	48	24	23
19	9	39	4	10	28	25	49	24	53
20	10	9	32	11	1	29	50	25	24
21	10	40	1	11	34	33	51	25	54
22	11	10	29	12	7	38	52	26	25
23	11	40	58	12	40	42	53	26	55
24	12	11	27	13	13	46	54	27	26
25	12	41	55	13	46	51	55	27	56
26	13	12	24	14	19	55	56	28	27
27	13	42	53	14	53	0	57	28	57
28	14	13	21	15	26	4	58	29	28
29	14	43	50	15	59	8	59	29	58
30	15	14	19	16	32	13	60	30	29
.	.	"	"	.	"	"	"	.	"
"	"	"	"	"	"	"	"	"	"

§. 21. For the given time of Conjunction under the Title *Radix P. Jul.* take out the corresponding Numbers under *Moon's Latitude*, and let the numbers thus found be added together. Let the Signs multiplied by 30 be changed into Degrees and added to the rest, if any. Further, note that by frequent observations Astronomers gather, that the Solar Eclipses happen, when in the time of the N. Moon the mean Motion of the Moon's Latitude is under 12 D. or above 168 D. and under 102 D. or above 348 D. Also the Lunar Eclipses happen when in the time of the Full Moon, the mean Motion of the Moon's Latitude is under 17 D. 30'. or above 162 D. 30'. and under 197 D. 30'. or above 342 D. 30'. But though these Notes in finding out the Lunar Eclipses are sufficiently true, yet those for the Solar are not so certain: For it may happen, tho' seldom, (for certain Reasons) that an Occultation may be prevented either wholly, or (what's more frequent) in a certain place only; but of this doubtful Momentous Case let the Astronomers be consulted.

§. 22. Since those parts of the *Aequator* which are above and below the Horizon are the vulgar Measure of time, and that the same point in the *Aequator* can't ascend or descend at the same time every where, it follows, that it can't be the same hour of the day in all places at once; but the Sun will arise sooner towards the Eastern Parts, and later towards the Western Parts of the World. For Example: if we would compare the hour of the day at *Uranburg* and *Jerusalem* together, at which place the Sun rises first, there will be more hours reckoned. Now a good Watch shews the *Jews* to be 2 H. 16'. before the *Uranburgers*, in the difference of the Meridian; besides, the *Jews* began their days in a different way from the *Uranburghers*, viz. at Sun-set, whereas all *Europe* besides, begin their Political day from Midnight, and the Mathematicians from Noon; so that the *Jewish* Computation goes 18 hours before the Mathematical. In the mean time we must observe that time as measured in *Judea*, is 2 hours and 16 min. before that of *Tycho's* Calculation. So that the difference between the *Jewish* time, and the Mathematical calculated for the Meridian of *Uranburg* is 20 hours 16 min. or a whole day, wanting 3 H. and 44'. Which difference being added to the Mathematical gives the *Jewish*.

BOOK IV.

The Special Part.

Treating in particular of the most Celebrated Epocha's, mentioned in Sacred or Profane History: ranked according to Antiquity.

CHAP. I.

Of the Epocha of the World.

RULES.

1. *In order to the adjusting of the Epocha of the Creation of the World; the following particulars must be carefully minded.*
1. *Due regard is to be had to the Computation of the Sacred Writ of the Old Testament, which contains 1656 years from the Creation to the Deluge.* 2. *Neither ought these intervals of Time to be neglected, which are transmitted to Posterity by Prophane Histories.* 3. *From whence it will appear that by right comparing the Sacred and Prophane Histories, there must be counted 3949 years, according to the Dionysian or vulgar Era, from the first beginning of the World to the Birth of Christ.* 4. *It seems to be very probable, that by Gods special Direction the first year of the World was also the first of the Sab-*

Sabbatic and Jubilean Cycles. 5. *The first day of the World uses to be fixed in one of the Cardinal points of the Sun ; to wit, either the Æquinox or the Solstice.* 6. *Both the Holy Scripture and the most Ancient Monuments of Prophane History, seem to intimate that the Beginning of the first year of the World ought to be constituted in Autumn; which has induced us to fix the first day of the World in the Autumnal Æquinox.* 7. *And forasmuch as by the consent of the most exact Chronologers, the first nights immediately after the Creation of the World were, enlightened by one of the principal Lunar Phases, their Hypothesis ought also to be taken into consideration.* 8. *Neither ought the opinion of some other Chronologers to be neglected, whom maintain, that since the Hebdomatic or Weekly Cycle has continued without interruption from the Mosick Hexaemeron, to our time ; it may be gathered from thence, that the first day of the said Hexaemeron, has likewise been the first Feria.*

II. *From these and the like Characters, Scaliger affirms that the World was created in the year of the Julian Period 764, on the 26th day of October and the first Feria, in the eighth Solar Cycle, and the fourth Lunar Cycle.*

III. *Wherefore there being according to Scaliger's Computation, 763 years and 9 Months difference 'twixt the beginning of the Julian Period and the beginning of the World : If the said number of years and Months be added to the number of years of the World, the Product will be correspondent to the year and Month of the Julian Period. But if the same be subtracted from the Julian Period, there remains the time which is counted from the first beginning of the World.*

Whether
the fixing
of this E-
pocha upon
a certain
Foundation
is a reason-
able as-
temp.

S. 1. **NOT** only the *Gentiles*, who according to the Opinion of *Pythagoras*, *Plato*, and some of *Aristotle's* Followers, acknowledged neither the Beginning nor End of the World; but also some of the Christian Philosophers, have ridiculed the Chronologers for attempting to determine any Season of the year, for the Creation of the World; looking upon it as a frivolous Question, and not worth the enquiry of the Learned; it being, say they, evident that the Times of the Seasons vary in the World according to the different Climates. But whilst these Gentlemen pretend to ridicule the Chronologers, they make themselves ridiculous to all the World: For tho' it be undeniable, pursuant to the Spherical Disposition of the Terrestrial and Celestial Globes, that there must needs be observed at one and the same time a great variety of Seasons in different Climates, yet does not that in the least affect the Chronologers, who without the least respect to the Season, determine their times by the ingress of the Sun into the Cardinal Points of the *Zodiack*.

It is not
impossible
to find out
the time of
the Creati-
on of the
World.

S. 2. The *Gentiles* were as little solicitous about the year it self, as about the time of the year, when the World was created: According to *Censorinus De D. N. c. 21*, *Varro* did constitute three several intervals of time; the first from the beginning of the World to the Deluge called ἀρχή; the second to the Olympiads μὐνικόν, and the third ensuing upon the Olympiads, ἑξήκον. And *Ptolemy* himself *lib. 3. magn. Construct.* reprehends those, who pretend to determine the true Epocha of the World. But the *Gentiles* are not the only People that exclaim against the presumption of the Chronologers, in pretending to remedy an Evil which they look upon as incurable. There are also not a few among the Christians who consider this *Era* no other-wise than the *Gordian Knot*, not to be dissolved by Humane Art. Of this opinion are *Gabriel Rollenhagenius*, *Gerard John Vossius*, *Nicolaus Mulerius*, and *Diomysius Petavius Ratio. temp. part. 2. l. 2. c. 1*. But among 'em all, no body inveighs so much against the Chronologers upon this score, as *Isaac Peyrerius* in his *Treatise concerning the Pre-Adamites*. Indeed, I cannot altogether agree in my Opinion with those who would persuade us that

Scaliger's

Scaliger's Epocha of the World is so demonstratively proved as to be past all Contradiction: Nevertheless, I could on the other hand never find any satisfaction in *Scepticism*. It is therefore my Opinion,

(1.) That all the Characters (alleged as such by *Scaliger*) are not equally Authentick, some of them being certain, others uncertain.

(2.) Among the said Characters, that of the Interval, which we have said to be betwixt the time of the *Epocha* of the World, and the *Dionysian Æra* of Christ, ought be preferred before the rest.

(3.) That tho' the Characters of *Scaliger* are not infallible; yet are they more certain than those introduced or made use of by his Adversaries.

(4.) To conclude of the validity of these Characters, they ought to be all taken together, no Judgment being to be given of all from the uncertainty of one in particular. 5. At least these Characters are of use to invalidate the Opinions of others; tho' at the same time they can't positively resolve all the doubts of every curious enquirer.

§. 3. There has been as much dispute among the Chronologers concerning the true Method and Order of the particular Intervals betwixt the *Epocha* of the World and the *Dionysian Æra* of Christ. I agree with those, who range them in the following Order:

From the Creation of the World to the Deluge, <i>Gen. 5. 3. seq. c. 7. 6.</i> are	Years. 1656	Of the particular Intervals betwixt the <i>Epocha</i> of the World and the <i>Dionysian Æra</i> of Christ.
From thence to the Birth of <i>Abraham</i> , <i>Gen. 11. 11. seq.</i>	292	
From thence to the Vocation of <i>Abraham</i> , <i>Gen. 12. 4.</i>	75	
From thence to the departure of the <i>Jews</i> out of <i>Ægypt</i> , <i>Ex. 12. 40. Gal. 3. 17.</i>	430	
From thence to the 4th year of the Reign of <i>Solomon</i> , or the Building of the Temple, <i>1 Reg. 6. 1.</i>	480	
From thence to the Reign of <i>Jeroboam</i> , <i>1 Reg. 11. 42.</i>	36	

From

From thence to the end of the years of the }
Sins of the House of *Israel*, *Ezec.* 4. 5. } 390

From thence to their return out of their Cap- }
tivity, (11 years substracted from 70, so many }
being to be counted betwixt the Captivity of } 59
Jechoniah and *Zedekiah*) *Jer.* 39. 13. }

From *Cyrus* to the second year of *Darius No-* }
thus, according the Monuments of prophane } 110
History. }

From thence to the Destruction of the second }
Temple, *Dan.* 9. } 499

Therefore from the Creation of the World, to }
the Destruction of the second Temple must be } 4018
counted, }

And whereas the second Destruction of *Jeru-* }
salem hapned in the year of the vulgar *Æra* of } 69
Christ }

The whole Interval betwixt the Creation of }
the World and the vulgar *Æra* of Christ, re- } 3949
mains }

Reasons for S. 4. It being evident that this Account is founded
the main- upon the Testimony of the Holy Writ, till the time of
aining of the Destruction of the second Temple; and that we
this Hypo- have but once called to our Aid the ancient and true
thesis. Monuments of prophane History; I see no reason why
the same should not carry along with it at least a great
probability. For, granting (what is objected by some)
that a difference ought to be allowed betwixt the years
and days, in the time of the Patriarchs and our time, this
does not destroy the certainty of these Intervals of
years, it being by the consent of the Learned put long
ago beyond all question, that the years mentioned by
Moses in the first Book of his History, were either *Sol-*
lar or *Luna-Solar* years; or, at least, not much diffe-
rent from the *Sobar*, and consequently from the *Julian*
year; of which we shall have occasion to say more here-
after in the *Epocha* of the Deluge.

The Objecti- S. 5. After many Conteſts ariſing concerning the dif-
on of Isaac ference of ſome years, *Isaacus Voſſius* has ſome time a-
cus Voſſi- go declared open War againit the whole Body of Chro-
us exami- nologers, in his Diſſertation published in the year 1658,
ed. under the following Title; *A Diſſertation concerning*
the true Age of the World; wherein it is demonſtrated that
64.

betwixt the time of the Creation of the World, and the Birth of Abraham, there are at least 1440 years wanting. Not long after this Dissertation, he published his *Chronologia Sacra*, as he calls it, where he begins the 22d Chapter with these following Words: Sometime ago we have made it appear, that according to the vulgar Calculation there is a defect of no less than 1440 years from the Beginning of the World till the time of Moses. Besides which it is now our Opinion (which appeared doubtful to us before) that 60 years more ought to be added to the said Sum, Thara the Father of Abraham being born so many years later. There is therefore a defect of fifteen whole Ages, in the vulgar Calculation, the time from the beginning of the World till the Death of Moses being computed by the modern Jews to consist of 2493 years; whereas the true Interval is 3993 years. It will not be amiss to insert here the alledg'd Defects in the same Order as they have been set down in opposition to the vulgar Chronology, by *Isaacus Vossius*.

His Opinion is that, there are wanting,

	Years.
Betwixt Adam and Seth,	100
Betwixt Seth and Enosh	100
Betwixt Enosh and Cainan	100
Betwixt Cainan and Malaleel	100
Betwixt Malaleel and Jared	100
Betwixt Enoch and Methuselah	100
Betwixt the Deluge and Arphaxad	10
Betwixt Arphaxad and Cainan	100
Betwixt the time after Cainan and that after Arphaxad	130
Betwixt Salem and Heber	100
Betwixt Heber and Phaleg	100
Betwixt Phaleg and Ragau	100
Betwixt Ragau and Serug	100
Betwixt Serug and Nachor	100
Betwixt Nachor and Thara	100
Betwixt Thara and Abraham	60
	<hr/> 1500

But

But *Vossius* does not stop here; he alledges several other Intervals, which he says are omitted in the vulgar Chronology: These are the following:

	Years.
The years of the Elders after <i>Joshua</i>	18
The time of the Servitude of <i>Israel</i> under <i>Cushan</i> ,	8
The Anarchy after the Death of <i>Othoniel</i> ,	...
Their Servitude under the <i>Moabites</i> ,	18
The Anarchy after the Death of <i>Ahud</i>	...
Their Servitude under <i>Jabin</i>	20
The Anarchy after <i>Debarah</i> ,	...
Their Servitude under the <i>Midianites</i> ,	7
The Anarchy after <i>Fair</i> ,	...
The Servitude under the <i>Ammonites</i> ,	18
The Anarchy after the Death of <i>Abdon</i> ,	...
Their Servitude under the <i>Philistines</i> ,	40
The Anarchy after the Death of <i>Heli</i> , the High- Priest,	20

These and several other Defects are imputed to the vulgar Chronology by *Isaacus Vossius*; to prove which, he calls to his Aid not only the Authority of the 70 Interpreters, and *Josephus*, but also the Ancient Monuments of the *Egyptians*, *Chaldeans* and *Chinese*; which he says, are of a much older Date than the vulgar *Epocha*: *Who can be either so blind as not to see*, says he, p. 280. *or who dare deny, that the most proper and the only way to convince those who make use of the Authority of Prophane History in contradiction to the Sacred Writ, is to demonstrate the truth of the Sacred History out of the Annals of the Gentiles?* *Bryan Walton* seems to be of the same Opinion with *Vossius*; for in the *Prolegomena* to his Bible printed in London, he declares that the Computation, according to the *Hebrew Text*, is not to be relied on; but that in its stead the 70 Interpreters ought to be consulted. But as we shall have occasion to examine the Authority of the *Greek Computation* in the Chapter of the *Epocha of the Deluge*, so as to what has been objected to Chronologers concerning the newly invoked prophane Antiquities, I cannot but give this seasonable Caution; that it appears to me the most unbecoming a Christian Philosopher to prefer the fabulous Relations of the *Gentiles* before the

Au.

Authority of the Sacred History. Besides that, *Possius* ought to have considered, that his 15 Ages will fall much short of supplying the difference there is betwixt the vulgar *Epocha* of the World and those of the *Chinese* and other *Gentiles*. Neither can he be ignorant that among the *Gentiles* themselves *Plutarch* and *Censorinus*, and among the Christians, *St. Austin*, have many years ago left it as their Opinion to the World, that the years mentioned in the Chronologies of the *Gentiles*, are not of the same length with ours.

§. 6. But since we have said enough about the *Epocha* ^{What time of the year the World was created.} of the World, according to the Computation of the Intervals; the next thing in order offered to our consideration is, to insert something also concerning the four Quarters of the year. *Tacitus* relates that the ancient *Germans* knew of no more than of three Seasons of the year: But the Division of the year into four Cardinal Quarters has been received many Ages among most Nations. The beginning of the Spring is fixed at the time of the Ingress of the Sun into ♈, of the Summer into ♊, of the Autumn into ♎, of the Winter into ♏. The Subject of our present Enquiry is, in which of these four Cardinal Points the first day of the World is to be fixed. There is scarce any body that I know of who has taken upon him to plead for the Winter in this case, unless it be *Cluverius*, who in his *German Antiquities* lib. 1. c. 33. seems to misapply the Word *Hyems* or *Winter*, when he says thus; *Quæritur, &c. The Question is now put in what Season of the year the Celtæ commenced their Annual Calculation whether in the beginning of the Spring, Summer or Winter? My Opinion is, that their year commenced in the beginning of Winter, as well as that of the Egyptians and the ancientest Jews, for the beginning of time it self runs from the same point.* But no probable reason can be offered for the fixing of the Nativity of the World in the Winter, unless it be that the Fall of Man happening soon after the Creation, the Earth was thereupon Curst, and that the Winter is the Season in which the Curse is most apparent. Modern Authors are against the fixing of the time of the Creation of the World in the Summer. But both *Solinus* and *Macrobius* relate, that this was the Opinion of the ancient *Egyptians*. For the first expressly says, *Polyhist. c. 35.* that

that the ~~A~~ Egyptian Priests had fixed the first day of the World on the 18th of July: And *Macrobius* in *Somn. Scip.* l. 1. c. 21. alledges concerning the *Egyptians*, That as they were the first that applied themselves to Astronomy, so they assigned *Leo* as the proper House to the Sun; because, says he, *this was considered among them as the Native Sign of the Sun.* *Gerhardus Mercator* who (according to the Testimony of *Buntingus*) was the most exact Chronologer of his time, follows the Opinion of the *Egyptians*, in this Point; because it is related in the History of the Deluge, that the Dove returned with a green Olive-Leaf on the 17th day of the 11th Month. Now if it be allowed that the Olive Tree does not blossom but in *May*, the Consequence is plain enough. For if the 11th Month be correspondent to the Month of *May*, the Month of *July* must of necessity be the first. But there are many eminent Writers, who plead with equal Passion, some for the Spring, and some for *Autumn*. Among those who set up for Patrons for the Spring, *Virgil* declares himself thus, l. 2. *Georg.*

*In this soft Season (let me dare to sing),
The World was hatched by Heaven's Imperial King;
In prime of all the year; and holy days of Spring.
Then did the new Creation first appear,
Nor other was the tenour of the year,
When laughing Heaven did the great Birth attend,
And Eastern Winds their wintry breath suspend.*
Dryden.

Of the same Opinion are *Eusebius*, *S. Ambrose*, *S. Cyril*, *S. Austin*, *Beda*, *Melanchton*, *Bucholzerus*, *Buntingus*, *Codominus*, *Keplerus*, *Kretzheimius*, *Mercerus*, *Alstedius*, *Spondanus*, *Capellus*, *Edward Simpson* and *William Lange*; as also *Scaliger* himself: Besides, the *Armenians*, *Persians*, and most other Eastern Countries, do all begin the Computation with the Spring in their publick Festivals. But those who have declared for the *Autumnal* Quarter, are not Inferiour in Authority to the others. Those of this Class, who at present occur to my memory, are, *S. Jerome* in *Exec. c. 1.* *Nicholaus Lyra*, almost all the Jewish Writers, but especially *Josephus* l. 1. *antiq. c. 4.* *Menasseh ben Israel* in
Con.

Con. p. 118. who cites a great number of his own Country-men; *Alphonſus Toſtatus*, *Tornicelliſ*, *Scaliger*, *Petravius*, *Helvicus*, *Behmius*, *Mæſtilinus*, *Ubbo Emmius*, *Calviſius*, *Philippus Cluverius*, *Jacobus Uſſerius*, *Joannes Temporarius*, *Hainlinus*, *Helwigius*, the *Ruſſian* and adjacent Nations; to which Opinion we alſo ſubſcribe.

§. 7. And will alledge here in ſhort the Arguments ^{Reasons al-} which commonly are, or may be made uſe of for the ^{ledged for} Confirmation of this Opinion; though we are not in- ^{our Affertion.} ſenſible that ſome of the *Rabbi's* Arguments contain more vanity than certainty.

(1.) The Patriarchs in moſt ancient times always began the year in Autumn, and therefore the *Jews* would not without an exprels Command begin their Eccleſiaſtical year in the Month *Niſan*.

(2.) The Time of gathering the Fruits of the Earth (which without doubt was in Autumn in *Paleſtine*) is called the Revolution or End of the year in the Holy Scripture *Exod. 23. 16. c. 34. 22.*

(3.) It is ſaid that the Deluge began in the ſecond Month, to wit, in reſpect of the beginning of the years of the World. And the ſame is mentioned by *Joſephus l. 1. Antiq. c. 4.* to have been *Marcheſvan*, or the ſecond in Autumn.

4. The *Sabbatic* and *Jubilean* years began in Autumn, which being inſtituted for to let the Grounds reſt during that time, this Ordination of God would appear not ſo ſuitable if the Creation of the World had begun in the Spring.

(5.) the Day of *Expiation* to be celebrated on the 10th day of the Month *Tiſri* ſeems to be inſtituted in remembrance of the Fall of *Adam*: But if *Adam's* Fall did happen in *Autumn*, conſequently the Creation of World began about the ſame time.

(6.) According to the moſt ancient Inſtitution of the *Jews*, the *Mofaick* Hiſtory of the Creation of the World was to be read in the ſame Month *Tiſri*.

(7.) The *Chaldean Interpreter* in 3 *Reg. 8. 2.* whoſe Authority in this caſe is very conſiderable, aſſerts that the firſt Autumnal Month was the firſt of the World.

(8.) There ſeems to be the ſame Relation betwixt Darkneſs and Light as there is betwixt Autumn and the other Seasons of the year: But Darkneſs was before Light, and by conſequence Autumn before the reſt.

(9.) It

(9.) It is said of the Trees, that they contained their Seed within them, which seems not to be so congruously applied to the Spring as to the Autumn.

(10.) *Rabbi Eliezer* and some other *Jews* by transposing the first Word of *Genesis*, interpret it thus according to their *Cabbala*.

Whether the World was created about the time of the N. Moon. S. 8. *Dionysius Petavius de doctr. Temp. l. 9. c. 6.* affirms that God commenced the great Work of Creation in the year of the Julian Period 730, on the 26th day of *October* and the first *Feria*; and that the Mean Full Moon fell on the 27th of *October*, on the second *Feria* some Hours after Midnight; and that consequently on the fourth day, being the 29th of *October*, when the Moon was created it appeared somewhat in its decrease. But it appears more probable to me, that the World, or at least the great Luminaries were created about the New Moon: so that our first Parents saw the Moon Cornicular before the first Quarter, and thus encreasing till the Full Moon; whereas if it be supposed that the Creation of the World was begun in the Full Moon, they must have seen the Moon first in its decrease and afterwards in its increase, and consequently in its retrograde course.

Of the difference among the Chronologers concerning the Luna Solar Characters S. 9. The Arguments arising among Chronologers concerning the *Luna Solar Characters* of the Creation of the World may conveniently be divided into several *Classes*: For there are some who altogether reject the consideration of these Characters, among whom one of the chiefest is the Author of the *Mystical Chronology*. There are secondly, not a few, who fix these Characters depending on the motion of the Sun and Moon, on the first day of the *Mosaick Hexaemeron*, being of Opinion that on the same day that the Work of Creation was begun, both these great Luminaries did enter into one certain Cardinal Point of the Sphere; of which Opinion is *Dionysius Petavius de doctr. temp. l. 9. c. 6.* The third *Classis* consists of such as appoint the fourth day of the Creation to the *Equinox* and principal *Lunar Phasis*, this being the day when God created the great Luminaries. Some, says *Jacobus Capellus*, begin this time of the *N. Moon* and the *Equinox* on the first *Feria*, when the Light was created. But it appears to me more probable that they ought to begin on the fourth *Feria* when the Sun was created. *Michael Mæstlinus* and

LAM.

Laurentius Codomannus are constant Adherers to the same Opinion. In the fourth place there are some who appropriate these Characters to the first day of the second Week; of which Opinion are *Ubbo Emmius in Can. Chron.* and *Scaliger l. 5. emend. temp.* Neither ought in the 5th place the Opinion of Mr. *William Lange de Ann. Christ. l. 1. c. 6.* to be passed by in Silence; who says thus; *The Creation of the World was in the Spring, on the first day of the first Week of the first Month of the first year.* To extricate our selves in some measure out of these difficulties, I see no better remedy than to have recourse to the most exact Account that can be made, according to the *Luna-Solar Tables*, with this caution, not to insist so much upon these fictitious-motions, which, as *Haynlinus* well observed, are only invented by the Astronomers for better methods sake, as upon the true and real ones. Accordingly we have, pursuant to the Hypotheses of the *Danish Astronomy*, (which are the Basis of our Mathematical Tables) investigated the *Luna-Solar Motions* to begin with Sun-set according to the Custom of the Jews in *Palestine*.

	Oct.	f.	H.	'	"
The time of the mean Conjunction an. 764	} 27	2	7	36	20
The Interval to be added,			7	32	6
The time of the true Conjunction,	27	2	15	8	26
	Sign. Gr.				
The mean Longitude of the Sun,		6	2	40	37
The Anomaly of the Sun,		6	2	19	57
The Prosthaph to be added to the Sun,				3	11
The mean Longitude of the Moon from the Sun,	} 0	3	49	37	
The irregular motion of the Moon,		1	19	57	32
The Prosthaph to be subtracted from the Moon,	} 3		44	28	
The Equinoctial Anomaly,		8	2	29	34
The Prosthaph. to be added to the Equi- nox,	} 24		19		
The true place of the Sun,		6	3	10	6
The true place of the Moon,		6	3	10	6

From whence it appears, that on the same day of *October* in the year 764, of the *Julian* Period, on which *Scaliger* *Isag. in Cal. Cap. 7.* not without reason, believes the World to have been created, the Autumnal *Equinox* and N. Moon did not happen together; notwithstanding this has been contradicted by many, who have been deceived by Astronomical Tables, that were not exactly congruous to the true Motions of these Luminaries, and insisted only on the mean Motions, as reckoning the pursuit of the true Motions too laborious. Neither am I the only Person who has observed this Discrepancy betwixt the *Equinoxes*, and the time of the N. Moon. *Nicholaus Mullerius* has likewise acknowledged a difference betwixt them, of 15 days: Wherefore out of these several alledged Opinions and Calculations of the Astronomers, it is manifest that we ought not to insist too rigorously upon the Characters of the *Equinox* and N. Moon, but that it is sufficient to know that the Creation of the World hapned about the time of the *Equinox* and N. Moon.

Of the Opinion of Longomontanus.

§. 10. *Christianus Longomontanus lib. 1. Theor. c. 2.* who published the *Danish* Astronomy, has likewise pretended to a new Character, founded upon the Motion of the *Apogæum* of the Sun; but besides that, the Point of the *Apogæum* is a meer Astronomical Fiction, invented for the better explaining of the several Celestial Motions: It is confes'd by the consent of the best Astronomers; that the Motions depending on it are not sufficiently known to make them a Foundation of any solid Opinion. *John Baptist Ricciolus lib. 3. de Sole c. 25.* has exhibited us a Catalogue of 17 different Opinions upon this uncertain point.

Concerning the various Opinions about the Computation of this Epoch.

§. 11. There is a great Discrepancy betwixt the *Greeks*, *Hebrews*, and Modern *Latin* Authors about the true Computation of the years of the World. *St. Hierom ad Tit. Cap. 3.* did in his days already complain that even among those that had founded their Calculations from the *Hebrem* Text, there were very few who agreed entirely in their Opinions. This variety of Sentiments has increased since to that degree, that to pretend to examine and correct the almost innumerable Differences of all these Authors, would be to undertake

take an endless piece of Work. *Joannes Wolfius, Sixtus Sinensis, Krantzheimius, Elias Reusnerus, Leo Allatius, Fabritius Paduanus*, and many others have endeavoured to make a Collection of the several Opinions concerning the Epocha of the World; but upon a strict examination we have observed that these great Men, whilst they endeavoured to discover the Errors of others, are unhappily fallen under several mistakes themselves, by confounding the vulgar Epocha of Christ, with those supposed as the true, by the Authors they intended to correct.

To give you a small Epitome of the various Opinions of the best Astronomers on this Subject, I have inserted here about half a hundred of them, disposed in such an Order as that in the first Column you may find the year of the *Julian* Period, which has been assigned for the Epocha of the World, according to the Hypothesis of each Author, whose Name stands equal with the Number, tho' perhaps himself did not so much as dream of the *Julian* Period. The second Column shews the Interval betwixt the beginning of the World and the vulgar Epocha of Christ, according to the Opinion of each Author, whose Name is mentioned in the same Line with the Number. Betwixt both the Columns we thought fit to insert the Number of the Cycle of the Sun, that we might not be censured for pretending to give you Instructions without a right Character; and that we might present the Reader with a Key to as many Chronological Treatises as there are Authors Names contained in the next following Table:

<i>The World was created according to the Opinion of</i>	<i>Y. of the Jul. Per.</i>	<i>☉ s Cyc.</i>	<i>Int. till the Ep. of Chr.</i>
Alphonius K. of Castile	5709 m.3	25	6484 m.9
The Author of the Sicilian Fasti,	7085 m.3	1	5608 m.9
Il. Vos. and the Greeks,	7096	12	5598
Theophilus,	7179	11	5515
The Constantinopolitans and Alexandrians,	7185 m.9	17	5508 m.3
The Æthiopians,	7194 m.3	26	5499 m.9
Cedrenus,	7200 m.3	4	5493 m.9
Pandorus,	7201	5	5493
Maximus the Monk,	7202 m.3	6	5491 m.5
Sulpitius Severus,	7225	1	5469
Victor Giselius in his observations upon Sulpit.	7275	23	5419
Isid. Hispalensis,	7484	8	5410
Eusebius,	7493 m.3	17	5200 m.5
Eeda,	7495	19	5199
Orosius and the Author of the Roman Martyrology	7496	20	5198
Marianus Scotus,	521 m.3	17	4192 m.9
Laurentius Codomann.	572 m.3	12	4141 m.9
Tho. Lydyat an E. Aut.	610 m.3	22	4103 m.9
Michael Mœstlinus,	634 m.9	18	4079 m.3
J. Bapt. Ricciolus,	651 m.3	7	4062 m.3
Jacob. Salianus	660 m.3	16	4053 m.9
Henricus Spondanus,	662 m.3	18	4051 m.9
William Lange,	672 m.3	28	4041 m.9
Erasmus Reinholdt,	692 m.9	20	4021 m.3
Jacob. Cappell.	708 m.3	8	4005 m.9
John Wichman,	709 m.3	9	4004 m.9
Edward Simton,	710 m.3	10	4003 m.9
Jacob. Uffer. Armach,	710 m.9	10	4003 m.9
Laurent. Eichst. dt.	710	10	4004
Dion. Petavius,	730 m.9	2	3983 m.3
Krentzheim,	742 m.3	14	3971 m.9

The

Chap. I. CHRONOLOGICUM.

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<i>The World was created according to the Opinion of</i>	<i>Y. of the Jul. Per.</i>	<i>☉'s Cyc.</i>	<i>Int. till the Ep. of Chr.</i>
Abraham Bucholtzer,	743 m.3	15	3970 m.9
Elias Reufnerus,	744	16	3970
Christianus Matthias &	745 m.3	17	3968 m.9
Joannes Cluverius,	746 m.3	18	3967 m.9
Henricus Buntingus,	747 m.9	19	3966 m.3
Christianus Longomontanus,	750	22	3964
<i>The same Author in his Hypothesis in Astronomiam Danicam,</i>	750	22	3964
Philip Melancton, Peucerus and Funccius,	750 m.9	22	3963 m.3
Jacob. Haynlinus,	756	28	3958
Alphonfus Salmeron,	759	3	3955
Joannes Georg. Herwab Hohenburg,	764 m.9	8	3949 m.3
Scaliger, Calvisius, Ubbelomius, Behmius and Helvicus.	765 m.9	9	3948 m.3
Christianus Schotanus,	766	10	3948
Joannes Microeli.	768 m.3	12	3945 m.9
Hermann. Contractus,	786 m.9	2	3927 m.3
Matthæus Beroaldus,	877 m.9	9	3836 m.3
Andreas Helwigius,	953 m.9	1	3760 m.3
<i>The Jew with vulgar Computation.</i>	954	2	3760
David Gantz,	1044	8	3670
<i>The lesser Chronicon of the Jews.</i>			

C H A P. II.

Of the Epocha of the Jews.

R U L E S.

- I. *This Epocha 1. has the same beginning with the Creation of the World, according to the received Opinion of the Jews. 2. It begins in Autumn in the Month Tisri. 3. The years of this Epocha are Lunæ-Solar years, containing sometimes twelve, sometimes thirteen Months. 4. Consequently they may easily be compared to the Julian years. 5. The first year of this Epocha was likewise the first in the Sabbatic Cycle. 6. From the beginning of this Epocha to the vulgar Dionysian Æra, there are 3760 years, and about four Months.*
- II. *The beginning of this Epocha falls out in the year of the Julian Period 953, in the first Month of Autumn, in the first Cycle of the Sun, and the third of the Moon, according to the Latin Calculation.*
- III. *Wherefore if you add to the Jewish Epocha 952 years and 8 Months, the Sum will be equivalent to the year of the Julian Period; and if you subtract the said 952 years and 8 Months from the year and Month of the Julian Period, the residue shews the year of the Jewish Epocha.*

*The Origin
of this E-
pocha.*

I. **T**HIS Epocha is called the *Jewish Epocha*, because the *Jews* commonly make use of it in their Records and Writings; sometimes expressing the whole Number of years, and sometimes leaving out the Thousands; of which more hereafter.

§. 2.

§. 2. The *Jews* do as little agree in this *Epocha*, as the *Christians* in theirs, concerning the Creation of the World, as is manifestly apparent out of their Chronologies. But as we *Christians* make use of our vulgar *Ara* of *Christ*, notwithstanding the same is looked upon as erroneous by the Learned, so the *Jews* use this vulgar *Epocha* of the beginning of the World in all their Kalendars.

§. 3. The *Jews* express the whole *Epocha*, sometimes by Numeral Letters, and sometimes by Symbolick Words, which is the neater way; but frequently they abbreviate it, by leaving out the millenary Number. As for Instance: The Learned *Jew*, *Menasseh Ben Israel*, when he published the *Hebrew Bible* in our time at *Amsterdam*, affixed to it, the year 395. Whereas, if he had expressed the whole number of years, he must have writ, in the year 5395.

§. 4. When you meet with these *Jewish* years, expressed by the throwing out of the thousands, add to the given Number 1289, and you have the corresponding year of *Christ*, to be joyned to the *Tisri* of that year. Again, add to the current year of *Christ* 376 years, and so you have the year of the *Jewish Epocha*, commencing from the Autumn of the said year of *Christ*.

§. 5. Both the Time and Author of this *Epocha* is unknown among the *Jews* as well as the *Christians*. *Scaliger* refers the Origin of the *Epocha* to the time of the *Seleucides*. *Christmannus* is of Opinion that the *Jews* did not introduce it till after their *Babylonian Talmud*, having calculated their time before from their exit out of *Egypt*, or from *Alexander the Great*. There are others who believe this *Epocha* to have been received among them in latter Ages; as may be seen in *Samuel Petit*, *Eclog. l. 1. c. 1.* and *Petavius de Doct. Temp. l. 7. c. 17.* It is our Opinion that since the *Jews* can shew no sufficient Authority for the true Origin of this *Epocha*, we ought to suspend our Judgments: We doubt not but the way of Computation is of sufficient Antiquity, and was instituted at least in the time of *Hillel*: But we see no certainty as to the *Epocha* it self.

Concern-
ing the dif-
ference be-
twixt the
Christians
and Jews
in this E-
pocha.

§. 6. We told in the preceding Chapter that the World was created in the year 764 of the *Julian* Period. And whereas the *Jews* according to their Hypothesis, refer it to the year 953 of the *Julian* Period, it is manifest that betwixt *Scaliger's* true Epocha of the World and the *Jewish*, there is a difference of 189 years. *Josephus Scaliger*, *Henricus Wolffius*, *Robertus Pontanus*, and several others, are of Opinion that that this was only an Artificial Epocha among the *Jews*, and not intended to determine the true time of the Creation of the World. But I cannot find any Reason sufficient to induce me to agree with them; because it has always been entituled as such; and the *Jews* were so careful in maintaining, or at least palliating this Computation of their Epocha of the World that they have industriously contracted several Intervals into a less number of years, especially in what relates to the second Monarchy and the Interval betwixt the Destruction of the first, and the rebuilding of the last Temple, contrary to the ancient and undoubted Monuments of both Sacred and Prophane History; as is most evident out of the *lesser Chronicle of the Jews* in these Intervals set down from the Creation of the World to the Destruction of the second Temple.

	Years.
From <i>Adam</i> to the Deluge,	1656
From the Deluge to the Division of Tongues,	340
From thence to the Nativity of <i>Isaac</i> ,	52
From thence to the time of their going out of <i>Ægypt</i> .	} 400
From thence to their Arrival in the Land of <i>Canaan</i> ,	
From thence to the <i>Babylonian</i> Captivity	850
From thence to the rebuilding of the Temple,	70
From thence to the Destruction of the second Temple,	} 420

The total Sum from the Creation till the De-
struction of the 2d Temple being } 3828

From

From whence it is apparent that they would not have their *Epocha* pass for an Invention; but for the true *Æra* of the Creation of the World. But there are not a few, among whom is *Isaacus Vossius Chron. p. 237.* who imputes to the *Jews* that they did thus mutilate their Computations after the Destruction of *Jerusalem*, out of a hatred to the *Christian* Name; when besides many other lesser Intervals, they cut off 1440 years from the true Computation extant in their most ancient Manuscripts, that thus by introducing a defect of two thousand years, they might render the coming of Christ dubious to Posterity. But after all, tho' the Rabbinical *Epochæ* are justly chargeable with this defect; we can't have the same Opinion of the true *Computum* of the Scriptures which ought not to be confounded with the later comments of the *Jews*,

§. 7. The *Jews* did not settle their Annual Computations upon imaginary or fictitious Notions; but for many Ages were guided by the Motions of the great Luminaries. Thus *Maimonides* says, *The Months of the year are the Months of the Moon. But our years are computed as years of the Sun.*

§. 8. Yet *Scaliger* has been very anxious in finding out which of the Astronomical Hypothesis the *Jews* have followed in their *Luna-Solar* year: But in my Opinion he might have saved himself much labour and time, if he would but have considered that the *Jews* followed the Footsteps of *Ptolomy*, as is sufficiently demonstrated by *Nicholaus Mullerius* in his Preface to a Treatise concerning the *Luna-Solar* years of the *Jews*. According to which Hypothesis the Jews regulated their years.

§. 9. The Names, Order, Seasons and number of days of the *Jewish* Months according to their Political year, (for the Ecclesiastical year begins with the Month of *Nisan*) are expressed in the following Table. The Names and order of the Jewish Months.

	Days.
I. The Autumnal Quarter consisting of	•
1. The Month <i>Tisri</i> containing	30
2. The Month <i>Marchesvan</i> , containing	29
3. The Month <i>Casleu</i> , containing	30

II. The

II. The Winter Quarter consisting of	
4. The Month <i>Tebeth</i> , containing	29
5. The Month <i>Schebhat</i> , containing	30
6. The Month <i>Adar</i> , containing	29
III. The Spring Quarter consisting of	
7. The Month <i>Nisan</i> , containing	30
8. The Month <i>Iyar</i> , containing	29
9. The Month <i>Sivan</i> , containing	30
IV. The Summer Quarter consisting of	
10. The Month <i>Tamuz</i> , containing	29
11. The Month <i>Ab</i> , consisting of	30
12. The Month <i>Elul</i> of	29

Several
sorts of the
Jewish
years.

§. 10. Because the *Jews* made use of *Solar* years, but *Lunar* Months, they must of necessity, besides the 12 ordinary Months, have interposed at certain times an extraordinary one: From whence it comes that they divided their years into the common years. And whereas their Months consisted by turns of 30, and 29 days; the first are called the compleat, the last the defective Months: And to prevent any Confusion which might arise from this alternate change in the Translation of the *Feria's*, they were obliged either to augment or diminish the number of days of certain Months; so that the years of the *Jews* were divided into six several sorts: For,

The Common Year was divided into

	Days.
1. The abounding year, containing	355
2. The ordinary year, containing	354
3. The defective year, containing	353

The *Embolismaan* year was likewise divided into

	Days.
4. The abounding year, containing	385
5. The ordinary year, containing	384
6. The defective year, containing	383

These

These varieties of years proceeding from the interpolation of days affected only the three Months *Adar*, *Marchesvan*, and *Caslu*: For in the *Embolismean* year there were two Months of *Adar*, and in the *abounding* year the Month *Marchesvan* was always compleat, as in the defective year the Month *Caslu* was always defective: So that in the first there were always three successive compleat Months, in the last always three successively defective.

§. II. If any *Jewish* year be proposed, you may easily distinguish whether 'tis Common or Embolismal, by finding out the Character of the Lunar Cycle. In a word, divide the given Number by 19; the Quotient gives the Lunar Cycles elapsed since the commencement of their Epocha; and the Remainder gives you the Character of the Lunar Cycle for that year. If nothing remains the Character is 19. Now the Character being found, the question is easily resolved, by considering that in the decennial progression the following years were Embolismal, viz. 3, 6, 8, 11, 14, 17, 19.

CHAP. III.

Of the Epocha of the Deluge.

RULES.

1. This Epocha ought in all respects to be congruous to the Hebrew Text written by Moses.
2. According to the 2th and 7th Chapters of Genesis the Distance betwixt this Epocha and that of the World, ought to be 1656 years.
3. It must agree in all respects with the other Intervals of Time, till the beginning of the vulgar Christian Epocha, which contain 2293 years.
4. Care is to be taken that none of the Patriarchs be involved in the Waters of the Deluge.

5. Thus the Deluge will fall in the year of the Julian Period 2420, in Autumn, Cycle ©. 12. 5. 7.
6. And since therefore there are 2419 years and near 10 Months difference betwixt the Beginning of the Julian Period and the Epocha of the Deluge, if the said Sum be added to the number of years since the Deluge, the Product will be exactly correspondent to the year of the Julian Period. But if the aforesaid Number of years and Months be subtracted from the year of the Julian Period, the Residue shews the year and Month of the Epocha of the Deluge.

Whether
the years
of the Pa-
triarchs
were
monthly
years.

§. 1. *P*liny in his Natural History, *Diodorus Siculus* *Bibl.* l. 1. as likewise *Macrobius Saturn* l. 1. c. 12. with many others, relate that among the *Agyptians* their years were in most ancient times sometimes of one Month, sometimes of two, three or four Months; which has perhaps moved *Varro* (according to *Lactantius* his Testimony l. 2. c. 13.) to interpret the Computation of *Moses* not of *Solar* years but *Lunar* years or Months. But this may be sufficiently confuted since mention is made in *Genesis* 8. 13. c. 7. v. 11. c. 8. v. 5, 14. of the first, second and seventh Months, which destroys this Notion. Besides that according to this supposition the Patriarchs must have procreated Children at the Age of five, six and seven years, as is most evident in *Gen.* 11. 26. where *Thara* the Father of *Abraham*, is said to have begot *Abraham* in the 70th year of his Age. Not to mention that at this rate the Patriarchs must have been very short lived.

Whether
they were
Solar or
Lune So-
lar years.

§. 2. As most Chronologers agree in this Point, that the years used by the Patriarchs were not much different from those of the *Julian* Calendar; so they are divided in their Opinions, whether in those ancient Times they made their Computations by *Luna-Solar* or *Solar* years. The *Jews* are of Opinion that the year used at the Deluge was the same with their ordinary year, consisting of 12 Months, according to the Motion of the Moon. Some of their *Rabbi's* have been vain enough to pretend to perswade the World that during the time of the Deluge, the two great Luminaries stood

(111)

still in the point they happened to possess when the Deluge began, and that *Noah* distinguish'd the times of the days, nights, months and years, partly by the natural instinct that was in some Beasts within the Ark, of distinguishing the Times, as the Ass, Cock, Crow, &c. partly by a certain Gem of the same Nature with that by which, they say, *Moses* knew the exact difference of Times when he conversed with God for 40 days. But that Notion apart, there are not a few among the Christians, especially *Henricus Buntingus* and *William Lange*, who agree with the Jews in their Supposition concerning the *Luna-Solar* years. But *Scaliger* is quite of another Sentiment, being perswaded that before the *Babylonian* Captivity there were not the least Footsteps of these *Luna-Solar* years to be met with in the Holy Scripture; because it is said of *David* and *Solomon*, That they had twelve Officers which provided Provisions for the King and his Household; and that each Man made Provision for his Month in the year: And that therefore if the *Luna-Solar* year had been in use among the Jews at that time, there must have been thirteen Officers by reason of the *Embolismaean* year, consisting of thirteen *Lunar* Months. It is for this reason that *Scaliger* as well as *Johannes Behmius*, *Obbo Emmius*, *Sethus Calvisius* and others, plead for the Solar year at the time of the Deluge, each Month, like those of the *Aegyptians*, consisting of 30 days, with an addition of five days at certain Intervals. I must confess 'tis of no great consequence as to the Historical Truth, whether we admit the *Luna-Solar* or *Solar* years; yet it cannot be denied but that there are strong probabilities to be met with in the History of the Deluge, which appear on behalf of the Solar years. It is said in *Genesis* Chap. 7. v. 11. That on the 17th day of the second Month all the Fountains of the Earth and the Windows of Heaven were opened; and cap. 8. v. 3. that the Waters began to abate after the end of an hundred and fifty days; and cap. ib. v. 4. that the Ark rested on the seventeenth day of the seventh Month. From whence it is evident that these could be no *Lunar* Months, each of which consisting only of 29 days and 12 minutes, could not make up the number of 150 days. It is therefore most probable, that they regulated them-

themselves at that time according to the same Calendar, which afterwards was called the *Aegyptian*, each Month of which contained exactly 30 days; and at the end of every year an Addition of five days, besides that of six days at the end of every Age, consisting of 120 years, (of which also mention is made in *Genesis* c. 6. v. 3:) In which point also *Dionysius Petavius* Lib. 9. c. 9. *de Doct. Temp.* seems to agree with *Scaliger*, though in most other matters he is contradictory to his Opinion:

The difference betwixt the Hebrew & Greek computations.

S. 3. The following Table represents the vast disproportion betwixt the *Greeks* on the one, and the *Hebrews* and *Latines* on the other side, concerning the number of the years of the Antediluvian Patriarchs.

According to the Hebrews,		Years.	LXX	
From the Creation to <i>Seth</i> are	130	230	<i>Gen. 5. v. 3.</i>	
From thence to <i>Enoch</i> ,	105	205		6
From thence to <i>Cainan</i> ,	90	190		9
to <i>Mahaleel</i> ,	70	170		12
to <i>Jared</i> ,	65	165		15
to <i>Enoch</i> ,	162	162		18
to <i>Methuselah</i> ,	65	165		21
to <i>Lamech</i> ,	187	187		25
to <i>Noah</i> ,	182	188		28
to the Deluge,	600	600	<i>Gen. 7.</i>	6
The Sum of the Years before the Deluge,	1656	2262		

Various Opinions concerning this difference.

S. 4. Both the ancient and modern Authors are extremely divided in their Opinions concerning this vast disproportion betwixt the *Hebrew* and *Greek* Text. *St. Austin* Lib. 19. c. 43. *de Civ. Dei.* alledges, that some being pre-possessed with an Opinion that the years of the Patriarchs were to be understood of Lunar or Monthly years, had inserted these Alterations in the Version of the LXX Interpreters. *Morinus* with some others, on the other hand maintain that the *Hebrew* Text is corrupted. But among all the modern Authors, *Isaacus Vossius* and *Bryon Walton* plead most strongly for the Authority of the *Greek* Version; and accuse

cuse all the Chronologers of a most manifest Error for having left out above fifteen Ages in their Computation of the Age of the World. If Moses should rise again, (says *Vossius* p. 248.) in our days, he would not be able to understand one Word of the Jewish Books, they having got their Letters from the Chaldæans, their Points and Accents from the Masoreths. *Vossius* goes yet further, alledging that not only the Letters but the Sense it self is corrupted, and that not only by the carelessness of the Transcribers, but especially by the inveterate Malice of the Jews. His Words containing the whole Substance of his New Hypothesis are these: He, says he, that has a desire to attain to the Understanding of the true Sense of the Holy Writ, ought not to make the least Reflection upon the Vowels which are inserted by the Masoreths: But if any use is to be made of them at all, it must be done by correcting them according to the Translation of the LXX Interpreters. This is the true Text, whose Authority is founded upon the Approbation of the most ancient Jews, the Evangelists, the Apostles, and the whole Primitive Church. To give my real Sentiment in this weighty Affair, considering the great Reputation established by the Approbation of Antiquity, of the undoubted Skill of the LXX Interpreters in the Hebrew and Greek Languages, and their unquestionable Fidelity and Sincerity, they ought not to be bereaved of their due Praise, if we were well assured that this Version was transmitted to Posterity without any Alteration. But those, who accuse the Chronologers with so much boldness, would have done well to have been fully satisfied first whether the Hebrew Text or the Greek Version was adulterated, especially since the last is called by many in Question, nay, even looked upon as supposititious. Of which Opinion is the Learned Bishop of Armagh, who in a particular Treatise pretends to demonstrate, that the true Version of the LXX Interpreters was always kept close in the Alexandrian Library, no body being permitted to read, and much less to transcribe it: That after the burning of the said Library another was compiled, and substituted in the room of that of the LXX Interpreters, about the time of *Ptolemaus Philadelphus*, which being approved of as genuine by some, was

received

received by the Apostles and their Disciples in the Church. 'Tis true, the Bishop has not many Followers in this Opinion; but there are not wanting such as Believe that we have only Fragments of the true Version of the LXX Interpreters left now a days, the rest being only Additions which are put upon the World under the same name. *It appears probable to me, (says Bellarmine lib. 2. c. 6. de V. D.) that the Version of the LXX Interpreters is as yet extant, but so much vitiated and corrupted that it is scarce to be known.* And which way are we assured that the said Translation was made from the *Hebrew*? For if it was done from the *Samaritan* only, it carries not the same weight with it as if it had been taken from the Original.

The Arguments of Vossius for his Hypothesis.

S. 5. The Arguments which *Vossius* alledges in behalf of the Translation of the LXX Interpreters, and its preference before the *Hebrew* Text, may be comprehended under three several heads: the first is the Authority and Consent of most Nations, as the *Egyptians*, *Chinese* and others: The second is the Authority of all the Fathers of the primitive Church. *Those who follow the common Computation, (says he) Differt. de ætat. mundi. p. 257. rely barely upon the Authority of the Rabbins, but we upon the true sense of the Hebrew Text before it was adulterated by the Jews. We rely, I say, upon the Authority of the LXX Interpreters, of all the Fathers and the whole Primitive Church, together with the Consent of all the most ancient Nations.* The third Objection offers, 1. That the variety of readings in the *Hebrew* Text, is an argument of its corruption. 2. That no Body ever saw *Moses's* Original Manuscript. 3. That the intervals related in the Genealogies of so numerous an Offspring are in no wise proportionable to their vast Number. The first Objection has been already answered by us in the first Chapter. The second is resolved by *Gerard John Vossius* the Father of *Isaacus Vossius*, who says, *de Nat. Christi. p. 35.* that the Intention of the Primitive Fathers and Councils being meerly to promote those things which properly belong'd to the advancing of the true Christian Faith, they were not willing to enter into disputes about these indifferent Matters, but retained the Translation of the Interpreters for the better conveniency of such as were not vers'd

versed in the *Hebrew* Tongue. As to the third Objection, he ought to take notice, that the *Greek* Code suffers various readings, as well as the *Hebrew*; that he never saw the Original Manuscripts of his Adversaries, whom he lashes severely; and that he relies upon a false Supposition, as if the ancient Fathers had not had a more numerous Offspring than what is expressly set down in the Books of *Moses*, whereas the Scripture only gives us some of their Genealogies, and not an entire Catalogue of their Posterity, as has been well observed by *St. Austin de Civ. Dei. l. 15. c.*

15.

§. 6. *Petavius*, with some of his Adherents, call in *Whether* question whether the 1656 years mentioned by *Moses* the 1656 to have been betwixt the Creation and the Deluge were years running compleat finish'd years: But *Scaliger, Henr. Buntingus, Setbus Calvinus, Behmius, Frackenbergius* and *William Lange* positively affirm it. First, because of the Age of *Creation of the World,* *Methusalem*, it being said *Gen. 5. v. 26. that Methusalem after he began to live lived 782 years.* But if the *Deluge,* Deluge began in the beginning of the six hundredth year were *com-* of *Noah's* Age, *Methusalem* could not have lived above *pleat years* 781 years. For *Lamech* lived 182 years when he began *Noah Gen 5 v. 28* And if to these be added 299 years, which our Adversaries pretend to have been the Age of *Noah* at the time of the Deluge, the whole Product will amount to 781 years, which is contrary to the express Words of *Moses*. Secondly, because *Moses* makes use of a Phrase in *Gen 8. 6.* which always comprehends the number of compleat years. Thirdly, because the subsequent Intervals confirm it.

§. 7 *Henricus Buntingus*, and *Jacobus Hainlinus*; *Whether* but above all other, *Gerhardus Joannes Vossius*, are the *Deluge* fully of Opinion that the Deluge began in the Spring, *began in* looking upon this Season as the most proper for the the Spring. Propagation of those Creatures that went forth out of Ark: And alledging that if it had hapned in Autumn they would have been in danger of perishing by Famine by reason of the approaching Winter: Whereas the Spring Season might furnish them with sufficient Alimony in a short time. But it seems more probable to me, that the Deluge began in Autumn; because the Ancients began their year in Autumn, in respect to the Epocha of the World, of which we have

N

spoke

spoke in the first Chapter. And the sacred History tells us expressly that the Deluge began in the second Month. *This General Destruction* (says Josephus l. 1. c. 5. Ant.) *happened in the six hundredth year of Noah, in the second Month, which is called among the Macedonians Dios, among the Jews Marshu, (and commonly Marchesvan) according to the Monthly Account of the Egyptians.* To all which we may add from Rob. Pontanus de Sabbat. Ann. Period p. 26 and David Kimchi ad Jerem. c. 3. that the second Autumnal Month was called *Bul*, by reason of the Deluvian Rains that fell in that Month. In answer to the Objections made by our Adversaries against the Autumnal Season, we alledge the Words of the Learned Behmius Man. Chron. p. 10: *Did Noah give these Gentlemen an account of what stores of provisions there was left when he went out of the Ark? Did not the whole Surface of the Earth furnish a sufficient quantity of dead Carcasses for the voracious wild Beasts to feed upon? Besides what the tops of the Mountains dung'd with the slimy Relicks of the Waters, and nourished for 5 Months after by the Rays of the Sun, might afford for their Sustenance? And supposing some Animals did not procreate immediately after the Deluge; this could not create a Famine in Noah's small Family.*

Of the 40
days Rain
and 150
days of the
increase of
the Waters.

§. 8. There is a great dispute among the Chronologers concerning the forty days Rain, and the increase of the Waters for 150 days, mentioned in the Relation of the Deluge. To enucleate which, we must look upon the Words of the Text in Genesis c. 7. v. 11. 17. 24. *In the six hundredth year of Noah's Life in the 2d Month, the 7th day of the Month, the same day were all the Fountains of the great deep broken up, and the Windows of Heaven were opened, and the Rain was upon the Earth 40 Days and 40 Nights; and the Flood was 40 days upon the Earth, and the Waters increased, and bare up the Ark, and it was lifted up above the Earth; and the Waters prevailed, and were increased greatly upon the Earth, and the Ark went upon the Face of the Waters; and the Waters prevailed exceedingly upon the Earth, and all the high Hills that were under the Heaven were covered; and Cap. 8. v. 3. 4. the Waters prevailed upon the Earth an hundred and fifty days; and the Waters returned from off the Earth*

Earth continually ; and after 150 days the Waters were abated ; and the Ark rested in the 7th Month, on the 17th day of the Month upon the Mountains of Ararat. From these Words the Jewish Chronologers pretend to prove that the 40 days ought not to be included in the 150 ; and that therefore the total Increase of the Waters of the Deluge lasted 190 days ; whereas on the other hand *Scaliger* is of opinion that the 40 days are included in the 150. *Joannes Maltherus* looks upon this Question to be involved in such Difficulties as not to be easily resolved But upon strict Examination of the whole History of the Deluge, it is no difficult Task to judge that *Scaliger's* Opinion is to be preferred before the other ; it being said expressly that there were five Months passed from the beginning of the Deluge, when the Ark rested upon the Mountains of *Ararat*. Now if the 40 days were not to be included in the 150 days, it must of necessity follow, that each of these Months had contained 38 days.

§. 9. There being so many various Opinions concerning the Universality of the Deluge, as well in respect of the Terrestrial Globe as the total Destruction of all its Inhabitants, we will give you a Scheme of the chiefest among them. The first are the *Jews*, who extend this Universality of the Deluge, not only to all the Terrestrial Creatures, but the Fish, which they say were suffocated by the Heat of the Rains and Waters which broke out of the deep Fountains of the Earth. There are secondly, some among the *Jews* who deny this Universality of the Deluge, and pretend that besides the eight Persons included in the Ark, *Ogg* the King of *Basan* was preserved. To the third Class belong the *Scholasticks*, who are of opinion that *Enoch*, dwelling at that time in the Earthly Paradise, it was not involved in the Deluge. To the fourth Class belong those who maintain, that not only a few Persons, but whole Nations never felt the effects of this great Inundation, but that the *Jews* only, and the other Inhabitants of *Palestina* perished in it. The fifth in order don't deny but that a total Destruction of the whole Humane Race was caused by the Deluge ; yet so that the whole Terrestrial Globe was not overwhelmed by the Waters ; which Opinion is found-

Various Opinions concerning the Universality of the Deluge

ed upon two other Hypotheses; to wit, That at the time of the Deluge the Earth remained as yet for the greatest part desolate without any Inhabitants; and that all the Waters of the Universe could not have been sufficient to cause an Universal Deluge. This *Abraham Mylius* pretends to demonstrate, that if all the Waters of the Universe had been sent down upon Earth, they could not have covered the tops of the highest Mountains. *Isaacus Vossius Diff. de Etat. Mundi* p. 284. approves of both these Hypotheses. The sixth and last are those who have chosen the truest Opinion, and maintain that the Deluge was Universal both in respect of the Terrestrial Globe and its Inhabitants; because (1.) the Motive which induced God thus to punish the whole Earth was Universal, God complains *Gen. 6. 5.* that every Imagination of the Thoughts of Man's Heart was only evil continually. (2.) God's threats were universal without Exception: *Gen. 6. v. 7. I will destroy Man whom I have created, from the face of the Earth, both Man and Beast, and the creeping thing, and the Fowls of the Air; for it repenteth me that I have made them.* (3.) The Execution was universal: *Gen. 7. v. 21. All Flesh died that moved upon the Earth, both of Fowl and of Cattle, and of Beast, and of every creeping thing that creepeth upon the Earth; and every Man.* (4.) The Building of the Ark it self was a convincing Argument for the Universality of the Deluge: For what else could have moved *Noah* to build it, when he might have transferred himself with his Family to another place? And (5.) It would have favoured much of Folly, if *Noah* had taken so much pains to gather all the Creatures in the Ark, if there had been enough left in other places. To all this may be added the general consent of the Gentiles, who though they have mixed their Relations of the Deluge with many of their Fables and Fictions; yet all agree in this point, that it was universal. It is for this reason, that I cannot sufficiently admire how the Learned *St. Austin* could be so much overseen as to declare, *l. 18. c. 8. de Civ. Dei.* that there were not the least Footsteps of this Deluge to be met with in the *Greek* and *Latin* Authors; the contrary of which has been sufficiently demonstrated by *Hugo Grotius lib. 1. de Relig. Christi.*

C H A P. IV.

Of the Chaldæan Epochæ, and the Reigns of the Assyrian Monarchs.

R U L E S.

1. *The principal thing to be taken care of in this Epochæ is, not to fix its beginning beyond that of the Deluge.*
2. *To be very cautious in contradicting the Authority of Ctesias Cnidianus, Diodorus Siculus, Æmilinus Surus, Censorinus, Eusebius, and some other Ancient Historians.*
3. *Care ought also to be taken, that the time of this Epochæ be not contracted into too narrow a Compass, it being evident out of the Holy Scripture, that the Chaldæan and Assyrian Monarchy is very ancient.*
4. *The beginning of the Chaldæan and Babylonian Æra ought to be fixed at some remarkable time or other mentioned in their History, either from the first Foundation of their Capital City, or the Original of that Monarchy.*
5. *From the Beginning and first Institution of the Chaldæan Æra, till the time of Alexander the Great, are computed 1903 years, according to Callisthenes; Because, (says Simplicius Aristot. de Cæl.) these Astronomical Observations which Callisthenes, (pursuant to the Instructions received from Aristotle) sent from Babylon, had not then reached Greece; which, as Porphyrius affirms, had been preserved 1903 years; to wit, till the Times of Alexander the Great.*

6. *The Assyrian Monarchy lasted near 1300 years, according to Ctesias Cnidius, Diodorus Siculus, Æmilius Sura, Velleius Paterculus, Trogus in Justin, Eusebius.*
7. *The Assyrian Monarchy flourished in the time of Abraham, according to the Testimony of Josephus, who speaking about the Expedition of Abraham, undertook against the four Kings, says, 1. 1. Ant. c. 10. that it happened at the time when the Assyrians were Masters of Asia.*
8. *It seems very probable that the Assyrian Monarchy began in the days of Phaleg, about which time hapned the Confusion of Tongues Gen. c. 11. v. 9.*
9. *All the ancient Histories both of the Greeks and Barbarians agree in this point, that the first Monarch of all Asia was Ninus the Son of Belus, the Founder of the Capital City of the Assyrians of the same Name, called by the Jews, Niniveh.*
10. *Ninus was not absolutely the first King over the Chaldeans and Assyrians, for Belus reigned before him, according to Castor in Eutolius. We have only mentioned Belus, for we begin our History with the Reign of Ninus.*
11. *The Assyrian Monarchy began to flourish about the same time that Babylon was either built or enlarged, and made the Royal Seat of that Empire, where Nimrod kept his Residence, as is manifest out of Genesis c. 10. v. 10. and Josephus 1. 1. Ant. c. 5. All the Profane Historians seem to agree in this, that Babylon was built by Belus; particularly Abydenus in Eusebius Præp. Evang. 1. 9. c. 4. Dorotheus Sidonius in Julius Firmicus. Curtius 1. 5. c. 1. makes mention of it as the Royal Residence of Belus. Ammianus Marcellinus 1. 23. c. 20 as the Castle of Belus. Pliny 1. 1. c. 26. as the Temple of Belus; and Strabo 1. 6. as the Sepulcher of Belus.*

12. *The*

12. *The Observations therefore mentioned by Porphyrius, to have been made at Babylon, were begun in the year of the Julian Period 2481, and the Assyrian Monarchy was founded by Nimrod or Belus in the year of the Julian Period 2538.*
13. *If therefore you subtract 2480 years from any Any year year of the Julian Period, the Remainder will of the Julian be the year of the Chaldean Epocha; and if in an Period like manner you subtract 2537 years from the same given to year of the Julian Period, the Surplusage will shew find the year since the year since the Beginning of the Assyrian Mo- the Begin- narchy. ning of this Epocha.*

§. I. **T**HERE are not a few who call in question the Authority of *Ctesias* *Cnid* as concerning the Chronology of the first Monarchy. *I am not,* (says *Christianus Schotanus in Bibl. de Sec. mund. et. p. 126.*) *of the same Opinion with Ctesias, tho' I am not ignorant that most Historians have declared for him.* Two Objections are made against his Authority; First because *Plutarch* did in his time accuse him of Falshood in his Writings; and *Photius* says, *Cod. 72.* that his Books are filled up with Fables. Secondly, because *Herodotus* lived a considerable time before *Ctesias*, and consequently has a prerogative before him. But neither of these two are sufficient to destroy the Authority of *Ctesias*: For as to the first, *Plutarch* and some others of the ancient Historians have objected as many Errors to *Herodotus* as to *Ctesias*: Neither see I any reason why a whole History should be rejected by reason of some few Errors, especially when we are destitute of others, from whence we might receive better instruction. Besides, *Plutarch* did not call in question his whole History, but only some particular Passages. As to the second, it is observed that *Ctesias* though he lived after *Herodotus*; yet being conversant in *Persia* and *Assyria*, and having the opportunity of inspecting their Records and Annals, he ought to be preferred before him. Besides, there being but forty years difference betwixt the time of *Herodotus* and that of *Ctesias*, that can occasion no great difference.

difference in the knowledge of a 1500 years Chronology. So that it is much more safe to follow the latter, till *Herodotus's* Followers can shew us more Authentick Monuments of Antiquity, which I much question whether they will be able to effect.

How to reconcile two
several
Passages of
Ctesias.

§. 2. *Diodorus Siculus* out of *Ctesias* gives us two different Computations concerning the time of the *Assyrian Monarchy*. In the first he says thus lb 2. *Bibl. p. 77. Edit. Rhodom. Under the Reign of Sardanapalus, the Assyrian Monarchy, after it had flourished 1360 years, (according to Ctesias Cnidius Lib. 2.) was devolved to the Medians. In the second he has these Words: ibid. p. 81. Thus the Assyrian Empire, which from the time of Ninus had lasted above 1400 years, was destroyed by the Medians. To resolve this difficulty, it seems that the last passage of Diodorus Siculus, as well as several others of this Author, have been adulterated, it being manifest that according to Ctesias, the Assyrian Monarchy did not flourish much above 1300 years. Thus much is certain, that Clemens Alexandrinus, does not attribute more than 1300 years to the Assyrian Monarchy out of Diodorus and Ctesias, which agrees exactly with the time mentioned in the Eusebian Fragments, collected by Scaliger*

The Names
and Order
of the Assyrian
Monarchs,
with the
extent of
their reigns
making in
all 1300
years.

§. 3 The following Table represents a Catalogue of the *Assyrian Monarchs*, according to *Eusebius* and *Africanus*, down to the time of *Sardanapalus*. We have added to the Computation of *Eusebius*, the year of the *Julian Period*, in which, according to this Hypothesis, each of these Kings began his Reign: And to the Computation of *Africanus* likewise the year of the *Julian Period* pursuant to the Opinion of *Scaliger* and *William Lange*, out of which every one may choose such as he finds most suitable to his own Judgment.

Afri-

<i>Africa nus's meral Order.</i>	<i>The Names and Number of the Kings according to Eusebius.</i>	<i>A.R. Euf.</i>	<i>Anni P. J.</i>	<i>A.R. Ajr.</i>	<i>A.P. J. Scal.</i>	<i>A.P. J Lang.</i>
1	1. Belus	60	2538	55	2357	2370
2	2. Nimus	52	2598	52	2412	2425
3	3. Semiramis	42	2650	42	2464	2477
4	4. Ninyas	38	2692	38	2506	2519
5	5. Arius	30	2730	30	2544	2557
6	6. Aralius	40	2760	40	2574	2587
7	7. Xerx. f. Bal.	30	2800	30	2614	2627
8	8. Armamith	38	2830	38	2644	2657
9	9. Belochus	35	2868	35	2682	2695
10	10. Balans	52	2903	52	2717	2730
11	11. Seth. f. Alta.	32	2955	32	2769	2782
12	12. Mamythus f. Maminthus	30	2985	30	2801	2814
13	13. Manealeus f. Asphaleus	28	3013	28	2831	2844
14	14. Spharus	22	3041	22	2859	2872
15	15. Mamylyus f. Mamythus	30	3063	30	2881	2894
16	16. Sparthaus f. Sparetus	40	3093	42	2911	2924
17	17. Ascatades	38	3133	38	2953	2966
18	18. Amyntes	45	3171	45	2991	3004
19	19. Beiochus	25	3216	25	3036	3049
20	20. Balatores f. Bellepares	30	3241	30	3061	3074
21	21. Lamprides	30	3271	30	3091	3104
22	22. Sofares	20	3301	20	3121	3134
23	23. Lampraces	30	3321	30	3141	3154
24	24. Panyas	40	3351	45	3171	3184
25	25. Sojarmus	22	3391	42	3216	3229
26	26. Mithraus	27	3418	27	3258	3271
27	27. Teutamus f. Teutanos	32	3445	32	3285	3298
28	28. Tentaus	44	3477	44	3317	3330
29	Arabeus			42	3361	3374
30	Chalaus			45	3403	3416

Afri-

<i>Africa- nu's nu- meral Order.</i>	<i>The Names and Number of the Kings according to Eusebius.</i>	<i>A.R. Enl.</i>	<i>Anni P. J.</i>	<i>A.R. Afr.</i>	<i>A.P. J Scal.</i>	<i>A.P. J Lang.</i>
31	<i>Anabus</i>			38	3448	3461
32	<i>Babins</i>			37	3486	3499
33	29. <i>Thinaus</i>	30	3521	30	3523	3536
34	30. <i>Dercylus</i>	40	3551	40	3553	3566
35	31. <i>Eupaemes f. Eupales</i>	38	3591	38	3593	3606
36	32. <i>Laosthenes</i>	45	3629	45	3631	3644
37	33. <i>Pyritiades</i>	30	3647	30	3676	3689
38	34. <i>Ophratæus</i>	21	3704	21	3706	3718
39	35. <i>Ephachares f. Ophratenes</i>	52	3825	52	3727	3739
40	36. <i>Ocrazerus f. Acracarnes</i>	42	3777	42	3779	3791
41	37. <i>Sardanapal.</i>	19	3819	20	3821	3833
<i>The whole Time and End is</i>		1300	3838	1484	3841	3852

Concern-
ing the dif-
ference be-
tween Eu-
sebius and
Africanus.

§. 4. Because *Eusebius* has left out four Kings, which are inserted in the Catalogue of *Africanus*, and consequently his Computation falls 162 years short of the other - he has not escaped the Censures of the Chronologers *Josephus Scaliger* says in *Animadv. ad Euseb.* that *Eusebius* did this for no other reason, but to make the Reign of *Teutamus* coincident with the Trojan War. On the other hand, *Petavius* l. 9. c. 12. *de doct. temp.* speaks much in the Commendation of *Eusebius*, because he would not follow *Africanus* his Footsteps when he found them to be erroneous. *What should move* (says he) *Eusebius* rather to follow *Africanus* than *Diodorus*, *Ctesias*, and several other *Historians*, who attribute no more than 1300 years to the *Assyrian Monarchy*? I agree thus far with *Petavius*, that the *Eusebian* Catalogue is consonant to the Computation of the Holy Scriptures; whereas that of *Africanus* relies barely upon the Computation of the Septuagint: Neither ought it to be passed by in Silence here, that the Hypothesis of *Eusebius* is confirmed by the Authority of *Diodorus Siculus* lib. 2.

Biblioth.

Biblioth. from whence it is apparent that *Eusebius* was not the only Person who made the Reign of *Tentamus* coincident with the time of the Trojan War, though at the same time it is evident by our Hypothesis that all the ancient Historians who are of the same Opinion, are in a gross error, as having mistaken *Tentamus* for *Thineus*.

§. 5. It has been shewed before how *Africanus* made his Computation according to the Number of years attributed to the Reign of each of the Monarchs, in which he has been egregiously mistaken: For if 1484 years be subtracted from the 3838 year of the *Julian* Period, (which proved fatal to *Sardanapalus*) the beginning of the *Assyrian* Monarchy will thus fall in the year 2354 of the *Julian* Period a considerable time before the Deluge, which did not happen till the year 2420 of the *Julian* Period. But *Africanus* being misled into this Error by the Computation of the *Greeks* or the *LXX* Interpreters, had consequently no opportunity of making Reflexion upon the Absurdity that must needs ensue of the *Assyrian* Kings Reigning in the time of the Deluge. It is much more to be admired how *Josephus Scaliger Can. Isag. p. 13*. who in all other matters constantly adheres to the *Hebrew* Computation, should in this Point be so much taken with the Hypothesis of *Africanus*; especially since (according to his own Supposition) the Deluge began in the year 2420 of the *Julian* Period.

§. 6. *Herodotus* speaks thus concerning the *Assyrian* Empire: After the *Assyrians* had ruled in Asia 520 years, the Medians were the first who bravely asserted their Liberty; and after they had shaken off the *Assyrian* Yoke, other Nations followed their Example. Besides several others, *Jacobus Usserius*, and *Christianus Sehotanus* consent with *Herodotus* in this Point. But *Herodotus's* Authority alone could never be prevailing enough with me to detract so much from all the other most ancient Historians Reputation, as to look upon their Relations as so many Fables or Fictions. For first, according to *Plutarch* himself, nothing is more common than for *Herodotus* to be in a Mistake in the Relations of those things which were transacted before his time. Secondly, it is worth Observation

servation, that *Herodotus* only made mention of the *Assyrian* Empire, as it were by the bye; so that his Works cannot be supposed to come in Competition with the Histories of these Authors, who having had the opportunity of searching narrowly into the transactions of the *Assyrians*, have transmitted their Monuments to Posterity. Thirdly, the Words of *Herodotus* which follow immediately after the abovementioned Passage, importing that the *Medians* lived without Kings till the the time of *Dejoces*, (which I shall afterwards make out to be false) render his Assertion concerning the *Assyrian* Empire very suspicious. Fourthly, as the ancient City of *Ninive* is an unquestionable Argument for the Antiquity of its Founder *Ninus*; so it plainly demonstrates the Ignorance of *Herodotus*. Fifthly, the Words in the abovementioned Passage are so dubious and obicure that it is impossible for any Body so much as to guess from thence at the beginning or end of the *Assyrian* Monarchy; there being not the least mention made from what Kings Reign it was, that *Herodotus* intended to begin his Computation; nor by what fatal accident and under what King a Period was put to this Monarchy: Not to mention that some are of Opinion that this Passage in *Herodotus* is supposititious.

Objection
against the
Intervals
betwixt
the Deluge
and the
beginning of the
Assyrian
Monarchy.

§. 7. The main Objection made against that Interval which we have set betwixt the Deluge and the Epocha of the *Assyrian* Monarchy, is, how eight People that went forth out of the Ark of *Noah* could be sufficient to produce in so little a time such a numerous Stock as was required for erecting so potent an Empire; which is the reason that St. *Austin* l. 8. c. 22. *de Civ. Dei.* has extended this Interval to a thousand years. Of the same Opinion are the sticklers for the Septuagint, particularly *Isaacus Vossius* *Diff. de ætat. mund.* p. 257. who ridicules those that pretend to answer this Objection, by a Supposition that the Patriarchs began to procreate Children under the Age of twelve. But *Dionysius Petavius* lib. 9. c. 14. *de doct. temp.* has attempted another way to satisfy the World in this Scruple, by supposing only (which will be granted without Reluctancy by every body) that they began to procreate at 17 years of Age, and got Children betwixt that and 24; from whence, by multiplying

tipling the number of 8 by it self, and its Product with 8, he demonstrates that a vast Number of People must needs have been procreated in two hundred sixty and one years time by such a long lived Generation as the first Posterity of *Noah*; which will appear from the following Computation, in which only one branch of *Noah's* three Sons is included, the other two being left to supply Women to the Men, thus multiplying:

<i>Anni à Diluv.</i>	<i>Num. Genitorum.</i>
VIII	8
XXXI	64
LIV	512
LXXVII	4096
C	32768
CXXIII	262144
CXLVI	2097152
CLXIX	16777216
CXCII	134217728
CCXV	1073741824
CCXXXVIII	8589934592
CCLXI	68719476736

S. 8. There is also no small Contest among Histori-^{Who was}
 ans concerning the first Monarch or King of the *As-*^{the first}
syrians; some following the Footsteps of *Pseudo Berosus*,^{Assyrian}
 mention one *Saturn*, who, they say, reigned 56 years.^{Monarch.}
 Others maintain that the *Babylonian* Empire was di-
 vided into three principalities, the first of which was
 that of the *Chaldeans*, whose first King was *Eve-*
choos (whom some will have to have been the same
 with *Nimrod*.) The second that of the *Arabians*,
 whose first King was one *Mardocentes*: The third,
 of the *Assyrians*, whose first King was *Belus*: Of
 this you may consult *Scaliger* *lib. 2. p. 131.* *Christia-*
nus Schotanus de sec. mund. etat. p. 114. and *Isaacus*
Vossius de etat. mundi c. 9. But it appears most pro-
 bable to me, that the *Babylonian* Empire was always
 under the Jurisdiction of one single Monarch, till the
 time of *Sardanapalus*; and that *Nimrod*, of whom

mention

mention is made in *Genesis* c. 10. v. 9, 10. was the same *Belus* whose Name is so famous in prophane History. 'Tis true, *Eusebius Lib. 1. Chron.* mentions also one *Saturn*, but he adds expressly that he believes him to be the same with *Belus*. As to what concerns the two Principalities, which *Scaliger* and *Schotanus* (according to *Africanus*) pretend to have been before the time of *Belus*, they are to be looked upon as meer Fictions; as being contradictory to the sacred Writ, and the true Epocha of the Deluge it self, or at least to its Universality.

The Observation of
Scaliger concerning
the Assyrian Monarchy.

§. 9. *Scaliger* l. 3. *Can. Isag.* has made a very useful Observation concerning the *Assyrian Empire*, viz. that it is more famous for its Antiquity than for its Greatness: For though its Power and Extent was very vast in the Beginning, yet the *Assyrian* Monarchs giving themselves over afterwards to all manner of Voluptuousness and becoming careless of the publick Welfare, many of the Conquered Nations shook off the *Assyrian* Yoke. So that what some gather from the Books of the Judges and of the Kings in the Sacred Writ, of the King of *Babylon* and the *Syrians* and some other Nations bordering upon *Palestina*, their not acknowledging the Jurisdiction of the *Assyrian* King, seems to be understood, not of the most ancient *Assyrian* Monarchy when in its flourishing State, under the Names of *Nimrod* and *Ninus*, but of its later times, when this Monarchy began to be in a declining Condition. Of which see *Dionysius Halicarnassæus Lib. 1. Antiq. Rom.*

Political
Observations concerning
this Monarchy.

§. 10. The Observations made concerning the Policy of the ancient *Assyrian* Monarchy by *Rob. Baily* ought not to be passed by in Silence; For after *Ninus* and *Semiramis* with their vast Armies had overpowered far distant Nations, their Successors chief Maxims of State tended only to this; How to keep what they had got, and not to enlarge their Conquests: For which reason they built the most magnificent Palace of *Ninive*, where they always kept themselves very close, being seldom seen by any body but their nearest Servants, whereby they imprinted upon the Minds of the People an extraordinary Character of their Majesty, as having something much above the common Rank of Mankind, whilst

whilst they devoted themselves wholly to all manner of voluptuousness. Besides this, they drew every year a vast number of soldiers out of the Provinces under their Jurisdiction, who being quartered in and about the City of *Ninive*, and commanded by such a General as was thought most faithful: These Forces struck a terror both in the Subjects living in the Centre the Empire, and the other Nations under their Jurisdiction. This Army was also disbanded, and the General as well as the Governours of the Provinces changed every year, by which means they stifled all Conspiracies, a year being too narrow a compass of time for the hatching of such things among different Nations: not to mention that the Soldiers being sent home every year, carried with them the awful News of the numerous Troops about *Ninive*. 'Twas by such Contrivances that the *Assyrian* Empire continued for 1300 years, till the time of *Sardanapalus*, when the *Medians* put an end to this Monarchy.

CHAP. V.

Of the Epocha's of the Years of Abraham.

RULES.

1. *The time of the Birth of Abraham must be looked for in the 11th Chapter of Genesis, which contains an exact Account of the Ages of the Patriarchs after the Deluge.*
2. *The year of the Birth of Abraham ought to be coincident with the seventieth year of Thara, Gen. 11. v. 26.*
3. *According to the Mosaic Computation, the Interval betwixt the Deluge and Abraham amounts to 292 years.*
4. *Abraham was born when the Assyrian Monarchy flourished in Asia, according to St. Austin lib. 16. c. 17. de Civ. Dei.*

5. *The*

5. *The Vocation of Abraham was in the 75th year of his Age. Gen. 12. v. 4.*
6. *From the 75th year of his Age, (being that of his Vocation) begins the Epocha of the time of the Children of Israel's abiding in Ægypt, being 430 years, till the time of their going out of Ægypt; from whence to reckon backwards to the Nativity of Abraham, there are 505 years. Gal. 3. v. 17. Jos. 1. 2. c. 6. Antiq.*
7. *Isaac was born when Abraham was 100 years old. Gen. 21. v. 1, 5.*
8. *Abraham died when he was 175 years old. Gen. 25. v. 7.*
9. *According to this Computation Abraham was born in the year 2712 of the Julian Period, in the 24th Cycle of the Sun, and the 16th of the Moon. The Vocation of Abraham hapned in the year 2787 of the Julian Period, the Birth of Isaac in the year 2812 of the Julian Period, and the Death of Abraham in the year 2887 of the same Period.*
10. *If therefore from any certain year of the Julian Period be subtracted 2711 years for the Nativity of Abraham, 2786 for his Vocation, 2811 for the Birth of Isaac, and 2886 years for the Death of Abraham, the Residue will shew the desired year of the Epocha of Abraham. On the other hand, if the above-mentioned Numbers of years be added to the year of the Epocha of Abraham, the Products will be correspondent to the years of the Julian Period.*

§. I. THE

§. 1. THE following Table represents the several Computations of the Interval betwixt the Deluge and the Birth of Abraham.

Of the Computation of the Interval betwixt the Deluge and the Birth of Abraham.

From the Deluge,	According to the Heb.	LXX Int.	Josephus.	Genesis xi.
To Arphaxad,	2	2	12	Verse 10
Cainan	0	135	135	
Salah,	35	130	130	Verse 12
Eber,	30	130	130	Verse 14
Phaleg,	34	134	134	Verse 16
Ragau,	30	130	130	Verse 18
Serug,	32	132	130	Verse 20
Nachor,	30	130	132	Verse 22
Thara	29	79	129	Verse 24
Abraham,	70	70	130	Verse 25

The whole Sum of years from the Del. to Abrah.	{	292	{	1072	{	1192

Both the Computation of the LXX Interpreters and that of Josephus is taken out of *Isaacus Vossius Dissert. de etat. Mundi c. 8.* and *Chronol. Sacr. p. 108.* who, as well as *Bryon Walton*, follows in the Intervals of years, both before and after the Deluge, the Computation of the Greeks.

§. 2. *Isaacus Vossius* follows the Footsteps of Josephus in the time of the Birth of Arphaxad, being of Opinion that in *Genesis 11. v. 10.* where it is said Shem was an hundred years old, and begat Arphaxad two years after the Deluge, it should be said twelve; which Error he attributes to the carelessness of the Amanuenses: For, says he, *Chron. Sacr. p. 107.* how else could Arphaxad have two elder Brothers, Elam and Assur? For among the Sons of Shem, Arphaxad is mentioned in the third place: And to suppose that these

three Sons, and perhaps as many Daughters, were all born in two years time, is ridiculous. But this Computation of Josephus is free from all these difficulties, especially concerning the Age of Shem. To this it is answered by some, that the Opinion of Vossius being contrary both to the Hebrew Text, and the Translation of the Septuagint, it may rationally be supposed, that the two elder Brothers of Arphaxad were Twins born in the first year after the Deluge; or that Shem's Wife conceived whilst she was in the Ark, and immediately after brought forth the eldest, and in a years time after the second. There are also some who believe Arphaxad to have been the First-born; because it is said in *Genesis* 11. 11. that Shem after he begat Arphaxad, begat Sons and Daughters, and not before.

Of Cainan
who is put
betwixt
Arphaxad
and Salah.

§. 3. There is another difficulty in the Genealogy of the Post-Diluvian Patriarchs, relating to Cainan, who in the Translation of the LXX Interpreters is put betwixt Arphaxad and Salah. These are the Words in *Gen.* 10. v. 24. *And Arphaxad begot Cainan, Cainan begot Salah.* And in the 11th Chapter v. 11. *And Arphaxad lived 130 years and begot Cainan.* And the first of the Chronicles, Chap. I. v. 27. *And Arphaxad begot Cainan, and Cainan begot Salah.* Cainan is also mentioned in *Luke* 3. 35. *which was the Son of Salah, which was the Son of Cainan, which was the Son of Arphaxad.* Not only the Syriack, Latin, German, Low-Dutch, and English Translations follow the Example of the LXX Interpreters in this Point; but also among our Modern Authors, Alphonsus Salmero, Augustus Tornellus, Jacobus Saliannus, Isaacus Vossius and Brvon Walton, who relying upon the Authority of St. Luke, agree with them in this Opinion. But there are very weighty reasons which have moved others to contradict this Assertion. For, first, in the Hebrew Text no mention is made of Cainan: 2. In some of the most ancient Translations of the Bible, especially in the Samaritan, as also in Josephus, otherwise a strict Adherer to the Chronology of the Septuagint, no mention is made of Cainan. 3. In some ancient Copies of the Gospel of St. Luke, Cainan is likewise not mentioned; as in that of Theoderus Beza, where Arphaxad is put immediately after

ter *Salah*, which moved *Theodatus* and *Cartwrightus*, to leave him out; the first in his *Italian*, and the last in his *Latin* Translation: And *Usher* cites above twelve of the Fathers and Ecclesiastical Writers, who know nothing of this *Cainan*. 4. There are also some who are of Opinion that *Salah* had a double Name, his second Name being *Cainan*; and that there ought to have been no distinction in *St. Luke* betwixt these two Names. 5. Others will have it, that the LXX Interpreters have inserted this *Cainan* on purpose to make *Moses* agree with the *Aegyptian* History. But be it as it will, my Opinion is, that the Computation of *Moses* cannot be erroneous. *Ger. fo. Vossius Isag. Chron. Diss. 4. c. 2.* has made this useful Observation that since neither *Epiphanius Hæres. 55. contra Melchif.* nor *St. Hierom in Trad. Ebraic.* make the least mention of *Cainan*, and since the said *Cainan* is not to be found in the best *Roman* Edition of the Septuagint, published by the care of *Caraffa*, it is very probable that in the Original Manuscript of the LXX Interpreters no mention was likewise made of *Cainan*.

S. 4- The Words of *Moses* concerning the Nativity *Whether* of *Abraham* are as follows: *Gen. 11. v. 26. And Thara the Birth ra lived 70 years and begat Abraham, Nachor and of Abra- ham was. Haran. From which Words the Chronologers conclude that Abraham was not above 70 years younger than his Father Thara. 1. Because Moses having been so exact in mentioning the 75th year of the Age of Abraham Gen. 12. 4. also the 86th Gen. 16. v. 16, and the 99th Gen. 17. v. 24. it seems very improbable he should have neglected that of his Nativity. 2. Because in the Catalogue of the Children of Thara, he gives the preference to Abraham. Indeed in 1 Chron. 1. v. 18. Israel is put before Ismael his elder Brother, but what wonder if he had the preference given him before the Son of his Fathers Maid. Otherwise it is observable that the Scripture always relates the Genealogy of those born in Wedlock in the same Order as they were born. This is manifest in the Children of Rachel, who, though unequally beloved by their Father, yet are inserted according to the time of their Nativities. And even he who had sold the Prerogative of his Birth-right, is mentioned as the eldest*

est in the sacred History. 3. Because *Abraham* seemed to be startled at the Promise made him, looking upon it as an Example without a Parallel, to be blessed with a Son when he was 100 years old *Gen. 17. v. 17.* But it is not probable that *Abraham* would have considered it as a miraculous thing, if he himself had been born according to the Opinion of our Adversaries in the 130th year of his Father *Thara's* Age. In fine, if the *Mosaick* Account of *Abraham's* Nativity be disputed, all Sacred Chronology must tumble to the Ground, and the subsequent Epochas calculated from his Nativity, as from a Standard, must sink in course.

of the time
of the De-
parture of
Abraham
out of Ha-
ran.

§. 5. There arises another difficulty in Sacred Chronology concerning the time of the Departure of *Abraham* out of *Haran*, it being said by *Moses Gen. 12. v. 4.* that *Abraham* was 75 years old when he departed out of *Haran*; and by *St. Stephen Acts 7. v. 4.* that he removed from thence when his Father was dead: From whence it is evident, that if 70 years of *Thara*, when he begat *Abraham*, be added to 75, the Age of *Abraham* when he removed out of *Haran*, the Product will be 145 years, whereas *Moses Gen. 11. v. 32.* says of *Thara*, that his Days were 205, and that he died in *Haran*: Which has moved *St. Hierom* and *Scaliger* to look upon this Question as the *Gordian Knot*. Others, among whom are *Nicholas de Lyra*, *Calvinus*, *Cajetanus*, *Martyr*, *Tornielius*, *Musculus*, *Beroaldus*, *Salianus*, *Pareus*, *Junius*, *Henricus Philippi*, *Jacobus Capelinus*, *Ludovicus Capellus*, *Temporarius*, *Usserius*, *Isaacus Vossius*, and several more, pretend to resolve this Knotty Question, by asserting that *Abraham* was begot by *Thara* when he was 130 years old, and that the Words in *Genesis*, *Thara* lived 70 years and begat *Abraham*, *Nahor* and *Haran*, are to be understood thus: That *Thara* was 70 years old when he began to beget Children, among whom was *Abraham*, (who had the Preference, as being the Father of the Believers) *Nahor* (the First-born) and *Haran* (the Second;) but the solution of this *Gordian Knot* is owing to *St. Austin*, who is of Opinion, that *Abraham* did at least depart twice out of *Haran*, but did not fix his Habitation in *Canaan* till the second time. With *St. Austin* agree in this Point *Brentius*, *Gesnerus*, *Perrin,*

rius, Cornelius à Lapide, Alphonsus Tostatus, Lorianus, Robertus Bailius, Dionysius Petavius, and others.

§. 6. *Eusebius* in his Computation of the years of *Abraham* is fallen into an Error, when he affirms the Interval of time betwixt the beginning of the *Fulian Period* and the Nativity of *Abraham* to have been 2696 years and 9 Months; whereas according to the Calculation of the *Hebrew Text*, the same hapned in the year 2712; which is the true Reason that some who were not sensible of this erroneous Computation of *Eusebius* have been misguided in many of the following Epochas.

§. There are some who are of Opinion that not the least Footsteps of this Epocha of *Abraham* are to be found in prophane History: But these may be convinced of their Mistake by *Josephus* l. 1. c. 8. *Ant. phane History* who quotes the Words of the true and ancient (not the supposititious) *Berosus*: *In the tenth Generation after the Deluge there lived a just and great Man among the Chaldeans, who, among other things, was well versed in Astronomy, And in Justin* l. 36. c. 2. we find the Testimony of *Trogus Pompeius*: *The Jews, says he, derive their Origin from Damascus, a famous City of Syria: their Kings were Abraham and Israel. See also Clemens Alexandrinus Strom, V, and Eusebius* l. 13. c. 12.

CHAP. VI.

Of the Epocha of the CCCCXXX Years that the Jews sojourned in Ægypt; of which mention is made in Exodus 12. Verse 40.

RULES.

1. *The beginning of this Epocha must coincide with the time of that solemn Promise made to Abraham, and mentioned Gen. c. 12. v. 3. c. 15.*

2. Due regard ought to be had to the Age of the Forefathers of Moses, as described in Exodus c. 6. v. 19, 20.
3. The end of it must be coincident with the time of their leaving Ægypt.
4. The number of the Generations of the Levitical Families recited in the above-mentioned Places ought carefully to be observed.
5. The same respect must be had to the other Intervals.
6. Care must be taken, that not any thing be inferred contradictory to the Testimony of Josephus in his 2d Book of Antiquities, Chap. 5. They left, says he, Ægypt in the Month of Xanthicus, in the 430th year after the coming of our Father Abraham into Canaan; and in the 215th year after the Migration of Jacob into Ægypt. Moses was then in the 80th year of his Age, and his Brother Aaron was three years older than he.
7. Accordingly we affirm, that the first year of this Epocha was coincident with the 76th year of the Age of Abraham, which was the 2787th year of the Julian Period, Cycle \odot . 15. γ . 13. and its End with the year 3217 of the Julian Period.

Any year given of the Julian Period to find the year of this Epocha.

8. If therefore 2786 years be subtracted from any certain year of the Julian Period, the Residue will shew the year of this Epocha: But if the same be added to any certain year of this Epocha, the Product will be correspondent to the year of the Julian Period. There is no Certainty concerning the Months, they being not mentioned in the Holy Scripture: for the Tradition of Rabbi Solomon, who asserts, that God made his Covenant with Abraham in the Month of Nisan, is no more Authentick than the rest of the Jewish Traditions.

§. 1. *M*orinus Exerc. Bibl. and Isaacus Vossius Chron. Whether *sacr. c. 2. p. 3.* are of Opinion, that the *Hebrew Text* concerning the 430 years of the sojourn-
ing of the *Israelites* in *Ægypt* has been adulterated, and therefore prefer the *Samaritan Code*. In the latter it is said thus; *The sojourning of the Children of Israel and their Forefathers who dwelt in the Land of Canaan and Ægypt, was four hundred and thirty years*: From whence they conclude that the 430 years includes not only their Pilgrimage in *Ægypt*, but likewise the time of their abode in *Canaan*. Whereas in the *Hebrew Text* it is thus expressed by *Moses*; *The sojourning of the Children of Israel, who dwelt in Ægypt, was four hundred and thirty years*. But besides the divine Testimony of the unquestionable and most authentick Authority of the *Hebrew Text*, delivered by *St. Matthew c. 5. v. 18.* and *St. Luke c. 16. v. 17.* and in other places, the *Chaldean*, vulgar *Latin* and *Arabick* Translations are sufficient to attest the Genuine Lction of the *Hebrew Text* in this place, as well as the frequent Allegations of many of the most ancient Authors.

§. 2. There are not a few who pretend to begin this Epocha from the time of *Jacob's* going into *Ægypt*, of which we read in *Genesis c. 46.* But according to this Hypothesis, it is impossible to compleat the number of 430 years of the *Israelites* sojourning in *Ægypt*; for it being said *Gen, 46. v. 11.* that *Jacob came into Ægypt with Kohath the Son of Levi*; if the whole Age of *Kohath* be computed as well as that of his Son *Amram* (the first being 133, the latter 137 years *Exod. 6. 19, 20.*) and the 80 years of *Moses* when he spoke to *Pharaoh Exod. 7. v. 7.* be added to them both, the whole does not exceed 350 years, which is 80 years less than 430 years; notwithstanding our concessions in supposing *Kohath* to beget *Amram* in the last year of his Age, and *Moses* to be but born when *Amram* died; from whence it's evident that our preceeding Computation is to be preferred before this, it being especially confirmed by the Authority of the *Jewish Rabbi's* and most of the *Greek*

and *Latin* Authors. The *Greeks* according to the Translation of the LXX Interpreters, whose Words are these : *The sojourning of the Children of Israel and their Forefathers who dwelt in the Land of Ægypt and in the Land of Canaan, they and their Fathers, was 430 years.* But the *Latin* Interpreters have followed in this Point the Footsteps of the two Learned Fathers St. Jerom and St. Austin. These 430 years, says St. Jerom, c. 3. Ep. ad Gal. are to be computed from the time when God said unto Abraham, *And in thee shall all the Families of the Earth be blessed.* St. Austin de Civ. Dei. l. 16. c. 24. expresses himself thus : *The Prophecy was made unto Abraham, that his Seed should sojourn in a strange Country, and be afflicted 400 years; not that they were to lie 400 years under the Ægyptian Persecution, but that it would be 400 years before it came to an end. Just as it is said of Thara the Father of Abraham, that his days in Charvan was 205 years, the meaning of which is not that he spent all the 205 years there, but that he finished the course of 205 years in that Country. In like manner, the 400 years were compleated in the Servitude of Abraham's Posterity, tho' it did not extend to that Compass of years. We compute, (says our Author) 430 years from the 75th year of the Age of Abraham, when the first Promise was made unto him by God, till the time of the Children of Israel's going out of Ægypt : St. Austin is followed by Gregorius Syncellus, who affirms that the 430 years of the sojourning of the Children of Israel in the Land of Canaan and Ægypt, ought, according to the Opinion of all the Interpreters and Historians, to be computed from the 75th year of Abraham.*

The Jews agree with our Opinion in this Point.

S. 3. The *Jewish* Interpreters agree in this Point with the *Latines* : *The true Explication, says Rabbi Levi, of these 430 years is to be sought for in these Words, and to be begun from the time when God said unto Abraham, Thy Seed shall be a Stranger in a Land that is not theirs. For the affliction of Israel commenced at that time, it being a vast affliction to Abraham to hear of the Exile of his Posterity : And tho' the Scripture particularises in the Ægyptian Exile, as being the greatest branch of the affliction, yet the Sentence extends to all manner of Exile. Of the*

the same Opinion are likewise *Rabbi Solomon, Seder Olam, Michilta Rabah, El Pharao, Schemoth Rabah, and Tanchuma Schemot.*

S. 4. *Engubinus* and *Genebrardus* begin this Epocha from the time of the going of *Jacob* into *Ægypt*, and *Ger. Joh. Vossius* from the time of *Joseph's* being sold into *Ægypt*. 1. Because that in *Exodus* 12. v. 40. and *G. J. and Acts* 7. v. 6. c. 13. v. 16. as well as in *Genesis* 15. v. 13. there is only mention made of their dwelling in *Ægypt*, not in the Land of *Canaan*. 2. They look upon it as incongruous to the true Sense of the Scripture, that their dwelling in *Canaan* should be accounted a Servitude or Exile. 3. They alledge in their behalf, that passage in the History of *Judith* c. 5. where it is said, when the Earth was overwhelmed with Famine, they went into *Ægypt*, where in 400 years they increased to an innumerable Multitude. To the first Argument we have already answered in the Words of *St. Austin*. As to the second, they are extremely mistaken in their Explication, when they put the Fore-fathers of the *Israelites* in the possession of the Land of *Canaan*; whereas according to *Acts* c. 7. v. 5. *Abraham* had no Inheritance in it, no not so much as to set his Foot on. And in the Epistle to the *Hebrews*, *Heb.* 11. v. 13. they are said to have been Strangers and Pilgrims there. The third may be refuted out of *Vossius* himself, who, tho' of a contrary Opinion, yet is forced to confess that the Argument taken from the History of *Judith* is of no great weight; *Achior* being introduced by the Author there as a Foreigner, who, perhaps might not have a full insight into the Transactions and Chronology of the *Jews*. As to the Allegation, that such a handful of Families could not multiply to the number of 600000 in a smaller compass of time than 400 years; it is sufficiently refuted by *St. Austin* and *Vossius* himself, who demonstrate that the *Jews* being a fruitful People might increase to that number in the space of 215 years. *Johannes Gerardus Vossius* alledges, that when *Moses* speaks of 400 years, he reckons from *Jacob's* entry into *Ægypt*, but when he computes 'em 430, he reckons from the time of *Joseph's* being carried away a Slave to *Ægypt*. But that learned Author might have observed that the servitude of *Joseph* alone can't be called the Bondage of

of *Abraham's* Family; and that he himself does not make the Interval between *Joseph's* Captivity, and the descent of *Jacob* to be 30, but 22 years.

Some deduce this Epocha from the Nativity of Isaac.

§. 5. *St. Austin's* Words *l. 16. c. 24. de Civ. Dei.* sufficiently testify that some among the Ancients were of Opinion that this Epocha of 430 years ought to begin with the Nativity of *Isaac*; and some of the *Jewish* Interpreters have constantly affirmed the same; and have of late years been followed by *Lodovicus de Dien* and *Langius*, the last of whom says *l. 2. c. 4. de an. Christi.* It is very evident that *Abraham* was born in the 130th year of *Thara*, and consequently in the 2680th year of the *Julian Period*; and that he begot *Isaac* when he was 100 years old, which was the Seed promised to him before; from whence, till the time of the Promulgation of the Law, are to be computed the 430 years mentioned by *St. Paul* *Gal. 3. v. 17. &c.* But the Hypothesis of *Langius* is built upon a wrong Foundation, there being nothing mentioned concerning the Nativity of *Isaac* either in the *Hebrew* Text or that of *St. Paul*: And as to what relates to the Nativity of *Abraham* in the 130th year of *Thara*, it has been refuted before.

CHAP. VII.

Of the Epocha of Inachus, the Founder of the Kingdom of Argos in the Peloponnesus; and his Successors.

RULES.

1. As the most Ancient Greek History owes its Foundation to the Memory of *Inachus* King of *Argos*, so in fixing the beginning of the Epocha of this King, the Measures of *Castor* and *Tatianus* ought to be followed before others, according to the Computation mentioned by *Eusebius* *Lib. 1. Chron.*

2. *According to the Testimony of these Authors, but especially of Castor, 382 years ought to be counted betwixt Inachus and Sthenelus the Son of Crotopus.*
3. *The Kingdom of Argos fell after it had flourished 544 years, till the time of Pelops.*
4. *After Acrisius, reigned Sthenelus 8 years: He was succeeded by Euristheus, who reigned 43 years. To him succeeded Atreus and Thyestes, who reigned 65 years; after whom reigned Agamemnon, whose Reign lasted 15 years; and in the last year of his Reign Troy was destroyed by the Greeks according to the Authority of the above-mentioned Authors.*
5. *Upon the Computation of these most ancient Authors, Scaliger founds his Calculation, and affirms that the Epocha of Inachus begins in the 2857th year of the Julian Period, Cycle ©. 1.*
 \downarrow 7.
6. *If therefore 2856 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the Beginning of this Epocha: and if on the other hand, the year of this Epocha be added to 2856 years the Product must be correspondent to the year of the Julian Period.* To find the year since the beginning of this Epocha.

§. 1. **W**E Judged it not beyond our purpose to afford a peculiar Chapter for this Epocha, considering the Antiquity and famous Transactions of these Kings, on whose History depends in a great measure that of the Destruction of Troy. And though the *Sicyonians* were also in great Renown among the *Greeks*, yet if we rely upon the Authority of *Pausanias*, the *Argivans* contended for the Priority with all the *Greek Nations*. *The Antiquity of this Epocha*

§. 2. There

*The Origin
of the Ar-
givi.*

§. 2. There are some who draw the Origin of the *Argivi* out of *Ægypt*; but with the same Uncertainty as most other Nations, who build their Antiquity upon a fabulous migration from other Nations, and blend Humane and Divine things in recounting their Original. However this we know that *Inachus* their first King was very famous in ancient History, as it appears from several Authors, particularly *Horace*, *Carm. Lib. 2. Od. 3.*

*Dives ne, prisco natus ab Inacho,
Nil interest, an pauper & infima
De gente sub dio moreris,
Victima nil miserantis orci,
Omnes eodem cogimur. Omnium
Versatur urna : serius, ocys,
Sors exitura, & nos in aeternum
Exilium impositura Cymbæ.*

*The Names
and Order
of the
Kings of
Argus,*

§. 3. The Names of the Kings of *Argus*, and the time of their several Reigns, are expressed in the following Table; in which we have followed the Footsteps of *Eusebius* in imitation of *Scaliger* and *Peta-vius*; and have added the year of the *Julian* Period, in which each of these Kings began his Reign,

Names

<i>Names of the Kings</i>	<i>Years of their Reigns.</i>	<i>Julian Period.</i>	<i>The Order According to Pau- sanias.</i>
Inachus	50	2857	
Phoronæus	60	2907	Phoroneus
Apis	35	2967	Argus
Argus	70	3002	Piræus
Criæus	64	3072	Phorbas
Phorbas	35	3126	Tropas
Triopas	46	3161	Jafus
Crotopus	21	3207	Crotopus
Sthenelus	11	3228	Sthenelus
Danaus	50	3239	Gelanor
Lynceus	41	3289	Danaus
Abas	23	3330	Lynceus
Proetus	17	3353	Abas
Acrifus	31	3370	Acrifus,
Sthenelus	8	3401	&c.
Euryftheus	43	3409	
Ath. & Thyestes	65	3452	
Agamemnon	15	3517	

§. 4. The Ancients are much divided in their Opinion concerning the Chronology of these Kings; for *Pausanias*, *Hyginus* and *Clemens Alexandrinus* disagree with *Eusebius*, and the Authors he quotes. *Pausanias* mentions several Kings not named by *Eusebius*, and omits others: And according to the Computation of *Clemens Alexandrinus*, there are no more than 400 years to be computed from the beginning of this Epochæ, till the time of the Destruction of *Troy*. Tho' it cannot be denied that *Pausanias* has been industrious in collecting the History of the *Græcian* Kings, yet considering that his Relation is not free from Fables, and withal uncompleat, the times of the Reigns of each of these Kings being left out, we have all the reason in the World to prefer the Authority of *Eusebius* in this Case. *Hyginus's* account is plainly full of errors, and that of *Clemens* seems

Various Opinions concerning the Chronology of these Kings.

to

to admit of a double entendre. In fine, *Eusebius* has said well, that all the *Græcian* History before the commencement of the Olympiads is uncertain.

C H A P. VIII.

Of the Epocha of Cecrops, the first Founder of the Kingdom of Athens, and his Successors.

R U L E S.

1. For want of more ancient Monuments of Antiquity concerning the Epocha of Cecrops, its Origin must be investigated, partly out of *Eusebius*, partly out of the Asiatick Chronicle, which came to light but some years ago, and is known by the Name of *Marmora Arundeliana*.
2. The time of Cecrops is coincident with that of Moses according to *Eusebius* in Chron. and *Euchstachius* Bishop of Antiochia in his *Hexæmer*.
3. According to *Eusebius* there are 375 years from the beginning of the Reign of Cecrops to the Death of *Mnestheus*.
4. According to *Pausanias*, the same number of years ought to be reckoned from thence to the Destruction of Troy.
5. The Succession of these Kings ought to be regulated in such a manner as to make the Destruction of Troy coincident with the last times of the Reign of *Mnestheus*, the said City being taken by the Greeks in the 22d year of his Reign, according to the *Marmora Arundeliana*.
6. According to the Computation of *Clemens Alexandrinus*, Theseus flourished almost fifty years before the Destruction of Troy.

7. Upon

7. Upon these and such like Characters Scaliger has founded his Computation of the beginning of the Government of Athens, which being at first Monarchical, began in the 3158th year of the Julian Period. Cyc. ⑥. 22. ①. 4.
8. If therefore 3157 years be subtracted from any To find out certain year of the Julian Period, the Residue the year shews the true year since the beginning of this E- since the pocha; and if the same Number 3157 be ad- beginning ded to the years of this Epocha, the Product will of this E- pocha. correspond to the year of the Julian Period.

S. I. THE Athenian Monarchy is commonly distinguished into three several Classes; the first *The several Dynasties of the Athenians.* being that of their Kings, the second of their Archons (or Princes) who reigned during Life; the third of their Decennial Archontes: a Catalogue of all which may be seen in the following Chronological Table, which Scaliger calculated out of Eusebius, and to which we have added Petavins's Corrections.

The first Dynasty or that of the Athenian Kings.

The Names and Order of their Kings.	Or-years of their Reign.	Scal. Pe. Jul.	An. Reg.	Petav. Pe. Jul.
1. Cecr. Diphyes,	50	3158	50	3156
2. Cranaus,	9	3208	9	3206
3. Amphycton,	10	3217	10	3215
4. Erychtonius,	50	3227	50	3225
5. Pandion,	40	3277	40	3275
6. Erichonius	50	3317	50	3315
7. Cecrops II.	40	3367	40	3365
8. Pandion II.	25	3407	50	3405
9. Ægeus,	48	3432	48	3430
10. Theseus,	30	3480	30	3478
11. Mneseus	23	3510	23	3508
12. Demophon,	33	3533	33	3531
13. Oxyntes,	12	3566	12	3564
14. Aphydas	1	3578	1	3576
15. Thymoetes,	8	3579	8	3577
16. Melanthus,	37	3587	37	3585
17. Codrus,	21	3624	21	3622

The second Dynasty or that of the Athenian Archontes.

<i>Their Names and Order.</i>	<i>Years of their Reign.</i>	<i>Scal. Pe. Ful.</i>	<i>An. Reg.</i>	<i>Petav. P. Ful.</i>
1. Medon,	20	3645	20	3644
2. Acastus	36	3665	36	3664
3. Archippus	19	3701	19	3700
4. Therippus,	41	3720	41	3719
5. Phorbas,	31	3761	31	3760
6. Megacles,	30	3792	30	3791
7. Diogenetus,	28	3822	28	3821
8. Phereclus,	19	3850	19	3849
9. Aripbron,	20	3869	20	3868
10. Thespicius,	27	3889	27	3888
11. Agamestor,	20	3916	20	3915
12. Æichylus,	23	3936	23	3935
13. Alcæxon,	2	3959	1	3958

The third Dynasty viz. of the Decennial Athenian Archontes.

<i>Their Names and Order.</i>	<i>Years of their Reign.</i>	<i>Scal. Pe. Ful.</i>	<i>An. Reg.</i>	<i>Petav. P. Ful.</i>
1. Charops,	10	3960	10	3960
2. Æsimides,	10	3970	10	3970
3. Clidicus,	10	3980	10	3980
4. Hippomenes,	10	3990	10	3990
5. Leocrates,	10	4000	10	4000
6. Apfandrus,	10	4010	10	4010
7. Eryxias,	10	4020	10	4020

§. 2. There is a difference of 20 years in the Chronological Computation of *Eusebius*, and that of the *Arundeliana Marmora*, concerning the beginning of this Epoch; the last putting the beginning of the Reign of *Cecrops* so many years before the other; which difference betwixt these two ancient Historians is scarce to be decided in our times. Concerning some other difficulties in the Chronology of the *Athenian Kings*, *Petavius in Ration. p. 112.* may be consulted.

§. 3. There are also various Opinions about the Etymology of the Word *Διφυης*, the Sirname of *Cecrops*. Some will have him to be a Monster; as *Apolodorus l. 3.* others of a Humane Shape, but a prodigious Bulk. According to *Eusebius Chron. Par. prior*, he was called *Diphyes*, either by reason of his Tallness or because he was born an *Ægyptian*, and understood both that and the *Greek Tongue*. *Demosthenes* says, he was reputed to have been half a Man and half a Dragon; because he was compared for his Prudence to a Man, and for his Strength to a Dragon. *Suidas in voce Κερεωψ*, says, he was called *Διφυης* or *Biformis* because he taught the People to distinguish their Father and Mother, by instituting publick Matrimony, and prohibiting promiscuous Imbraces.

§. 4. After the Decennial Princes, annual Governours were introduced at *Athens*, according to *Eusebius* and *Pausanias*. Nine of the principal Men of the City were elected yearly to have the Administration of the Government. He that was the Governour in chief, and in whose Name all Affairs of Moment were transacted, was called *Archon Eponymus*; the six following, *Thesmodethæ*, the eighth King, the ninth *Polemarchus*; of which *Postellus de Rep. Athen.* may be consulted.

Difference
in the
Chronology
concerning
this Epo-
cha.

The Etymo-
logy of Di-
pyas as the
Sirname of
Cecrops.

The Annu-
al Magi-
strates of
Athens.

C H A P. IX.

Of the Epocha of the Israelites Departure out of Ægypt.

R U L E S.

1. *The Beginning of this Epocha was at the Entrance of the 431st year of the sojourning of the Israelites in Ægypt, which Interval is calculated from the Vocation of Abraham, Exod. 12. v. 40. Gal. 3. v. 16, 17.*
2. *The same year was the 480th, to count backward from the beginning of the Epocha of Solomon. 1 Kings 6. 1.*
3. *It was likewise the 46th year before the Distribution of the Land of Canaan by Lot, at which time the first Sabbatic and Jubilean year commenc'd, Josh. 14. 10.*
4. *Moses was at the time of the Israelites Departure from Ægypt, 80 years of Age, Exod. 7. v. 8.*
5. *The Month when the Israelites went out of Ægypt was the first in the Ecclesiastical Year of the Jews, called Nisan, and began at the New Moon next to the Vernal Æquinox, Exod. 12. v. 2.*
6. *The day of their going out of Ægypt was on the the Paschal or Full Moon, the 15th of Nisan, beginning from the Evening, Numb. 33. v. 3.*
7. *In the Hebdomatic Cycle it has for its Character the fifth Feria; because the 22d day of the Month Jiar was the seventh Feria, Exod. 16. v. 1. sequ.*

8. *Ac*

8. According to these Characters it is evident that the Jews kept their Passover in the 3217th year of the Julian Period, Cyc. ©. 25. 3. 6. on the 16th day of April, commencing from Sun-set, and went forth out of Ægypt very early the next Morning, and kept their Sabbath of the gathering of Manna on the 23d day of May, and on the 5th day of June the Law was promulgated in Mount Sinai, Ex. 19. and 20.
9. If therefore 3216 years and 3 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of this Epochæ. And if this Residue be added to these 3216 years, the Product will give the year of the Julian Period.
- To find out the year since the beginning of the Epochæ.

§. 1. THE year of the going of the Children of Israel out of Ægypt was the third in the Sabbatic and Jubilean Cycle. For Dorsheus Diff. de Agn. Pâsch. §. 14. has sufficiently demonstrated that the first Sabbatic year commenced 46 years after, when the Israelites being put in Possession of the Land of Canaan, distributed the same among themselves by Lot. Now 46 being Sabbatick, reckon backwards and you'll find 4 likewise Sabbatick, from whence it follows that the year from whence Unity begins must be the third in the Sabbatick Cycle. Tho' indeed the Sabbatick Cycle had not then commenced.

§. 2. Moses does not make mention of the time of the New Moon, next following after the Vernal Æquinox, in the beginning of the Month Nisan; but most of the ancient Writers agree in this Hypothesis with the modern Authors, that the Passover which was instituted at the time of their going out of Ægypt, was celebrated by the Jews on the 15th day of the Month of Nisan, when the Moon was at the Full. As has been sufficiently demonstrated by Josephus Lib. 3. c. 10. Antiq. by Philo; (who was contemporary with Christ) in many Places; by Eusebius in his Ecclesiastical History Lib. 7. c. 31. and among the Moderns by Bedæ; Lib. de nat. ter. c. 61.

They celebrated the Passover and left Ægypt at the time of the Full Moon.

§. 3. *Moses* is also silent as to the exact time of the Full Moon, when the *Jews* celebrated the Passover; but since he has been very careful in mentioning the end of the fourteenth and the beginning of the fifteenth day of the Month of *Nisan*, for the celebrating the Passover, it seems in my Opinion to include the Character of the F. Moon. Of this Opinion are *Nicephorus Lib. 8. Hist. Beda and Philo Lib. 3. de vit. Mos.*

Whether they celebrated it on the 14th or 15th day of Nisan.

§. 4. There is likewise a Dispute among the Chronologers, and betwixt these and the Interpreters of the Holy Scripture, whether the time of the Passover, which is the beginning of the Epocha of the departure of the *Israelites* from *Ægypt*, ought to be fixed on the fourteenth or fifteenth day of the Month *Nisan*. It is our Opinion that the ancient *Jews* celebrated their Passover in the Evening in the end of the fourteenth, and the beginning of the fifteenth day of the Month of *Nisan*. This we prove 1. Because the day of their going out of *Ægypt* is mentioned to have been the fifteenth of the Month of *Nisan*, *Numb. 33. v. 3.* from whence it is evident that according to the *Jewish* Institution they celebrated the Passover on the same day, according to the Calculation of days. 2. From the *Hebrew Text, Exod. 12. v. 5. 6.* the Words are as follows: *Your Lamb shall be without blemish, of the first year; you shall take it out from the Sheep or Goats: and you shall keep it up till the fourteenth day of the same Month; and the whole Assembly of the Congregation of Israel shall kill it in the Evening.* 3. From the Computation of the days of Unleavened Bread; the Words of the Institution of the Feast are these: *Ex. 12. v. 17. And you shall observe the Feast of unleavened Bread: for in this self same day have I brought your Armies out of Ægypt; therefore shall you observe this day in your Generations by an Ordinance for ever. In the first Month on the fourteenth day of the Month at Even, you shall eat unleavened Bread, until the one and twentieth day of the Month at Even.* Which Words plainly intimate, that the Feast of the unleavened Bread ended on the one and twentieth day of the Month of *Nisan* in the Evening, it being likewise said in the following Verse; *Seven days shall there be no Leaven found in*

3 out

your House. It is very evident from thence, that the beginning of the days of the Unleavened Bread ought to be fixed on the end of the fourteenth day of the Month of *Nisan*, or the beginning of the fifteenth, reckoning from Sun-set. And it is sufficiently demonstrable out of many Passages in the Holy Scripture, particularly *Exod. 12. 6. 17.* that the Feast of the Unleavened Bread, and of the Passover, began on the same *ῥημέριον*. That which occasioned this difference among the Chronologers is, that since that time the *Jews* have began their Months from the first *Phasis* or appearance of the New Moon; so that the same day which before was the fifteenth, was afterwards called the fourteenth day of the Month *Nisan*.

S. 5. The Chronologers disagree in their Opinion concerning the Character of the *Feria*, on which the *Israelites* went out of *Ægypt*. Several of 'em, particularly *Henricus Buntingus*, *Hieronymus Zanchinus* and *Hamlinus*, maintain this day to have been the seventh *Feria*: They alledge in their behalf the Words in *Deuteronomy c. 5. v. 15.* Remember that thou wast a Servant in the Land of *Ægypt*; and that the Lord thy God brought thee out thence, through a mighty hand and by a stretched out Arm; Therefore the Lord thy God commanded thee to keep the Sabbath Day. *William Lange Lib. 2. c. 4. de An. Christ. p. 263.* determines the Day of the Departure out of *Ægypt* to have been the fifteenth of *Nisan*, the fifth day of *April* according to the *Julian* Calendar, the first day of the Unleavened Bread, and the sixth *Feria*, which he pretends to prove from the Authority of the *Seder O. lam Rabbah*, or the great *Hebrew Chronicle*; And *Temporarius* in *Demonstr. Chron. l. 1. p. 52.* favours the same Opinion. But the most general Opinion is, that the *Jews* began their Passover, and went out of *Ægypt*, on the fifth *Feria*, the day commencing from Sun-set, Not only many of the Ancients but Modern Chronologers, viz. *Josephus Scaliger*, *Behmius* in his *Chronological Manuduction*, *Dortheus*, *Frankenbergerus* and *Calvisius* agree in this Point: for it is evident from the Astronomical Calculations, that in the year of the departure of the *Israelites* out of *Ægypt*, the Passover which was celebrated at the Full Moon was coincident with the fifth *Feria*; and the same Cha-

rafter agrees with what is related in *Exodus* in the sixteenth Chapter: For if the two and twentieth day of the second Month (called *Jiar*) was the 7th *Feria*, it must needs follow, that the fifteenth of the Month of *Nisan* was the fifth *Feria*. For betwixt the twenty second Day of the Month *Jiar* and the fifteenth of *Nisan* are thirty seven days; which, if divided by 7, the Residue or difference between the two *Feria*'s is two days, and if you subtract that from 7 there remains 5; which demonstrates the fifteenth day of the Month of *Nisan* to have been the fifth *Feria*. That the 22d of the Month of *Jiar* was the seventh *Feria*, is evident out of the abovementioned sixteenth Chapter of *Exodus*, where it is said, that on the fifteenth day of the second Month *Jiar*, they came to the Wilderness of Sin; the same day they murmured against *Moses*, and in the Evening the Quails came up and covered the Camp; and the next day being the sixteenth, before Sun-rising they were blessed with Manna for six days together; to wit, the 16th, 17th, 18th, 19th, 20th, 21st. The last day they gathered twice as much as the other days; because of the Rest of the Sabbath insuing the next day which was the 22d and the seventh *Feria*. But to give you a more exact Idea of such matters as have a Relation to the Chronology of this Epocha, the following Table represents the three first Months of the year of the *Israelites* Departure out of *Ægypt*, and their Congruity with the *Julian* Calendar.

D. of

<i>D. of the Nif.</i>	<i>Days of the Mon. of April.</i>	<i>The Feriae.</i>	
1	II	5	<i>The beginning of the Ecclesiasti- cal year</i>
2	III	6	
3	IV	VII	
4	V	I	<i>☉ in γ.</i>
5	VI	2	
6	VII	3	
7	VIII	4	<i>(Exod. 12. v. 3. Segregation of the Paschal Lamb.</i>
8	IX	5	
9	X	6	
10	XI	VII	<i>(out of Ægypt. The Pas. First-born slain. Departure They pitch their Tents in Etham. They pitch in Pihahiroth.</i>
11	XII	1	
12	XIII	2	
13	XIV	3	<i>They pass through the Red-Sea.</i>
14	XV	4	
15	XVI	5	
16	XVII	6	<i>They pitch in Marah.</i>
17	XVIII	VII	
18	XIX	1	
19	XX	2	
20	XXI	3	
21	XXII	4	
22	XXIII	5	
23	XXIV	6	
24	XXV	VII	
25	XXVI	I	
26	XXVII	2	
27	XXVIII	3	
28	XXIX	4	
29	XXX	5	
30	1 of May	6	

<i>F. of the Mon.</i>	<i>Days of the Mon. of May</i>	<i>The Feriae.</i>	
I	II	VII	
2	III	I	
3	IV	2	
4	V	3	
5	VI	4	
6	VII	5	
7	VIII	6	
8	IX	VII	
9	X	I	
10	XI	2	
11	XII	3	
12	XIII	4	
13	XIV	5	
14	XV	6	
15	XVI	VII	<i>They come to the Wildernews of Sin.</i>
16	XVII	I	<i>The Gathering of Manna.</i>
17	XVIII	2	
18	XIX	3	
19	XX	4	
20	XXI	5	
21	XXII	6	
22	XXIII	VII	<i>No Manna by reason of the Sabbath</i>
23	XXIV	I	<i>They come in Raphadim.</i>
24	XXV	2	
25	XXVI	3	<i>Moses strikes Water out of the Rock.</i>
26	XXVII	4	<i>The Jews vanquish the Amalekites.</i>
27	XXVIII	5	<i>Jethro comes to Moses.</i>
28	XXIX	6	<i>Election of the LXX Elders.</i>
29	XXX	VII	

D. of

D. of the Mon. Siv.	Days of the Mon. of May.	The Feriae.	
1	XXXI	1	<i>They come into the Wilderness of (Sinai Exod. 19. v. 1.</i>
2	I June.	2	
3	II	3	
4	III	4	
5	IV	5	
6	V	6	<i>Pentecost.</i>
7	VI	VII	<i>Beginning of the 40 days Moses</i>
8	VII	I	<i>staid upon the Mount, the End of which falls in the Month of Ta- muz, which is observed as a Fast- day by the Jews to this day.</i>
9	VIII	2	
10	IX	3	
11	X	4	
12	XI	5	
13	XII	6	
14	XIII	VII	
15	XIV	I	
16	XV	2	
17	XVI	3	
18	XVII	4	
19	XVIII	5	
20	XIX	6	
21	XX	VII	
22	XXI	I	
23	XXII	2	
24	XXIII	3	
25	XXIV	4	
26	XXV	5	
27	XXVI	6	
28	XXVII	VII	
29	XXVIII	I	
30	XXIX	2	

S. 6. The Words in *Exodus Cap. 12. v. 6.* *And the whole Assembly of the Congregation of Israel shall kill it betwixt the two Evenings;* have met with various Interpretations. *Aben Ezra* understands by it, the Interval betwixt Sun-set and the beginning of the Night, *and*

Of the time when they killed the Lamb for the Passover.

and *Rabbi David Kimchi* makes the Suns declining to the West, or the Afternoon to be the one Evening, and its setting the other. But since, according to *Josephus* l. 7. c. 17. *de Bel. Jud. ac.* at the Feast of one Paschover there were slain 255600 Lambs, we also agree with the same Author, who asserts that the *Jews* used to begin at nine a Clock (about three in the Afternoon with us) to kill these Beasts, and leave off again at eleven (about five with us.)

C H A P. X.

Of the two Epochas of the Division of the Land of Canaan among the Tribes of Israel, and of their first beginning to cultivate the Ground.

R U L E S.

1. *The first began from the time that the Israelites passed the River of Jordan, and made themselves Masters of the Land of Canaan, Numb. 33. v. 51. seq.*
2. *At that time all the Tribes, excepting that of Levi, had their particular Inheritance assigned them, Numb 34. v. 1. seq.*
3. *The year of this Distribution was the 45th after the second, from the time of their going out of Egypt, as is evident from the Words of Caleb, Jos. 14. 7. 10. Forty years was I when Moses the Servant of the Lord sent me from Kadesh-Barnea to espy out the Land; and I brought him Word again as it was in mine Heart. And now behold the Lord hath kept me alive as he said, these 45 years, ever since the Lord spake this Word unto Moses, while the Children of Israel wandered in the Wilderneck; and now I am this day eighty five years old, Vid. Numb. 1. and 13.*

4. *The*

4. *The year of the Distribution of the Land was the last Sabbatick year in the Proleptick Cycle, and the following was the first in the Epocha of Agriculture or the Legal Sabbatick Cycle, according to God's Institution, Lev. 25. v. 2. When you come into the Land which I give you, then shall the Land keep a Sabbath (Rest) unto the Lord; Six years thou shalt sow thy Field, and six years thou shalt prune thy Vine-yard, and gather in the Fruit thereof: But in the seventh year shall be a Sabbath of Rest unto the Land, a Sabbath for the Lord; thou shalt neither sow thy Field, nor prune thy Vine-yard, vid. Ex. 23. v. 10. 11. and Deut. 15. v. 1, &c. 31. v. 9.*
5. *From these Characters we conclude, that the year of the Division of the Land was coincident for the greatest part of it with the 3263 year of the Julian Period, Cycl. ☉. 15. ♃. 14. And that the first year of cultivating the Ground began in the Month Tisri, or first Autumnal Month of the same year of the Julian Period.*
6. *If therefore 3261 years and 9 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Epocha of the Division of the Land of Canaan; and if 3262 years and 9 Months be subtracted from the same year of the Julian Period, the Residue shews, that since the beginning of the Epocha of the cultivating of the Land. And if these several 3261 and 3262 years be added to the years of the aforementioned Epocha's the Product will give the year of the Julian Period.*
7. *Any year given of the Julian Period to investigate the year since the beginning of this Epocha. Whether the beginning of the Sabbatick year may be gathered from the Words of Caleb.*
8. *1. Dionysius Petavius l. 9. c. 25. de doct. temp. in Opposition to Scaliger, maintains, that from the Words of Caleb no exact Computation can be made as to the year of the cultivating of the Land, it being dubious whether the same ought to be accounted*

ed from the beginning or end of the forty sixth year after the Departure of the *Israelites* out of *Ægypt*, But besides that the perspicuity of the Words of *Caleb* is an undeniable Argument against *Petruius*, it is evident that the year of the Distribution of the Land was a Sabbatic year; and that of the cultivating of the Land the first of both the Sabbatick and Jubilean Cycles.

*Different
Opinions
concerning
the Epocha
of cultivat-
ing the
Ground.*

§. 2. *Laurentius Codomannus* L. 2. *Chron.* *Johannes Temporarius* in his Chronological Demonstrations l. 4. *Jacobus Capellus*, and several other Modern Chronologers, are of Opinion that the first year of cultivating the Land was the fortieth after the Departure of the *Israelites* out of *Ægypt*; at which time *Joshua* being declared Successor to *Moses*, they passed *Jordan*, and the Manna ceased. But it seems very improbable to me, that the *Jews* should immediately after the passing that River, have begun to cultivate the Ground before they were in possession of any considerable part of it; and that in a fertile Country, where, without question, they found the Cities and Country stored with all manner of Necessaries for their Sustainance.

*The Opinion
of the Jews
concerning
it.*

§. 3. In *Seder Olam*, or the *Hebrew Chronicle*, published by *Genebrardus*, which is of great Authority among the *Jews*, the Author pretends to evince, that the Division of the Land was not made till seven years after the six and fortieth year from the going out of *Ægypt*; but these are mere *Jewish* Trifles, not deserving a place here, as may be seen in *Serrarius* in *Jos. c. 13. quest. 14.*

C H A P. XI.

Of the Epocha of the Destruction of TROY.

R U L E S.

1. This Epocha being much involved in Fables and Poetical Fictions, the same must be carefully distinguished from the true Historical Relations; so that

that neither all that has been left us by *Antiquity* of the *Destruction of Troy*, ought to be looked upon as *fabulous*; nor the true *History* tainted with the *Fictions* of the *Poets*.

2. Care ought to be taken that the time of the *Destruction of Troy* be not confounded with that of the beginning of the *War*, it being evident out of *Virgil L. 2. Æneid.* that it was not taken till after a ten years *War*; and the *Author* called *Dares Phrygius* makes it ten years, six Months, and twelve Days.
3. According to the *Testimony* of *Timæus* in *Censorinus*; from the first *Olympiad*, which began in *Summer*, reckoning backwards to the time of the beginning of the *Trojan War*, there are 417 years.
4. From the *Destruction of Troy* to the first *Olympiad*, are 408 years. From the *Trojan War*, says *Diodorus Siculus l. 1. Bib.* to the time of the Return of the *Heraclides*, I compute 80 years, and from thence to the first *Olympiad*, 328 years.
5. Soon after the *Destruction of Troy*, *Æneas* with some of his *Countrymen* arrived in *Italy*; from whence the *People of Rome* derived their *Origin*, according to *St. Austin l. 3. c. 2. de Civ. Dei.* It ought not to be passed by in *Silence* here, says *Solinus c. 8.* that *Æneas* in the second year after the *Destruction of Troy* came into *Italy* with 600 of his *Countrymen*, and pitched his *Tents* near *Laurentum*.
6. The *Arcades*, *Pelasgi*, *Epeans of Elis*, and the *Trojans*, were those *Nations* that laid the first *Foundation of Rome*, in the 402d year after the *Destruction of Troy*, and the 7th *Olympiad*, according to *Dionysius Halicarnassæus Rom. Ant. L. 2.* But *Velleius Paterculus* corrected by *S. h. g. kius* and *Lipsius* dates the building of *Rome* 432 years after the taking of *Troy*.

7. *The Trojan War and the Destruction of that City hapned under the Reigns of Priamus King of Troy and of Menelaus King of Lacedæmon; the first had a Son called Alexander (otherwise Paris) who ravished Helena; the latter Married Helena and was Brother to Agamemnon.*
8. *The Destruction of Troy hapned in the last year of the Reign of Agamemnon according to Eusebius l. 2. Chr.*
9. *Mneitheus King of Athens was present in the Trojan War, according to Clemens Alexandrinus L. 1. Strom.*
10. *From the Nativity of Moses till the Destruction of Troy, are near 400 years, as Eusebius has computed it, L. 10. de præp. Evang. Cap. 3.*
11. *From the Destruction of Troy to the end of the Peloponnesian War, when the Athenians obtained the Ascendant in Greece, are according to the Computation of Diodorus Siculus Bibl. l. 14. 779 years.*
12. *From the Destruction of Troy till the year which preceded the beginning of the Reign of Agathocles the Tyrant, are computed 866 years. Now, Agathocles began to Reign at Syracuse when Demogenes was Archon (or Prince) of Athens, and L. Photius and M. Foslius Consuls of Rome, Diod. Sic. Bib. l. 19.*
13. *From the Destruction of Troy, till the time of Lactantius, who writ in the year 287 after the Birth of Christ are 1470 years according to Lactantius, L. 1. de fals. Relig.*
14. *All the Ancients agree, that the Destruction of Troy hapned in the beginning of the Summer Quarter, which is evident particularly from Virgil, l. 3. Æneid.*

* *Ætias.*

——— And scarce the kindly * Spring,
Began to cloath the Ground, and Birds to sing;
When old *Anchises* summon'd all to Sea.

J. Dryden.
13. The

15. *The Month of Thargelion was always accounted unfortunate among the Barbarians; because on the four and twentieth day of this Month Troy was believed to have been taken, according to Ephorus, Callisthenes, Damasthes, Philarchus and Plutarch in the Life of Camillus.*
16. *The time of the day when the victorious Greeks entered the City of Troy, is thus described by Virgil, Lib. 2. Æn.*

*Mean time the rapid Heavens rous'd down the light,
And on the shaded Ocean rush'd the Night:
Our Men secure, nor Guards nor Centries held,
But easy Sleep their weary Limbs compell'd.
The Græcians had imbarqu'd their Naval Pow'rs
From Tenedos, and sought our well known Shoars.
Safe under covert of the silent Night,
And guided by the Imperial Gallies light.*

And soon after,

*—— Their Forces join
To invade the Town oppress'd with Sleep and Wine.*
J. Dryden.

17. *From what has been alledged upon the Authority of the best Historians, it may probably be inferred, that the Destruction of Troy hapned in the 3530th year of the Julian Period, Cyc. ©.2. D. 15. in the Night betwixt the 11th and 12th day of June.*
18. *If therefore 3529 years and five Months be subtracted from any certain year of the Julian Period the year of the Residue shows the year since the beginning of this Epœa, and if the said 3529 years be added to the year of the said Epœa, the Product gives the year of the Julian Period.*

Whether
the Destruction of
Troy be
only a Fa-
ble.

§. 1. **H**OW famous soever the Destruction of *Troy* is, both among the *Greek* and *Latin* Historians, yet there are some who call in Question either the whole or the greatest part of what the Ancients have left us, concerning it: Among the first of those was *Dio Chrysostomus*, who relying upon the Authority of a certain *Egyptian* Priest, relates, that it appeared out of the Ancient *Egyptian* Monuments, that *Helen* was the Daughter of *Tyndareus* King of *Sparta*, and was married to *Alexander* the Son of *Priamus*, King of *Troy*. That the *Greeks* out of a Motive of Jealousie of the Greatness and Power of *Troy*, had entred into a Conspiracy against *Priamus*; but with very ill Success, the *Trojans* having gotten the better of the *Greeks* in several Engagements, in one of which *Achilles* was slain by *Hector*. One *Metrodorus* of *Lampsacus*, introduced by *Tatianus*, denies that there were ever such Persons living, as *Hector*, *Achilles*, *Agamemnon*, *Helen* and *Paris*; and that these Names were only invented by the Poets to adorn their Fictions. *Philippus Cluverius Ital. Ant. Lib. 3. c. 2* does not absolutely contradict the Destruction of *Troy*; but speaks much in commendation of *Dio*; and absolutely rejects the Story of *Aeneas* his coming into *Italy*. But tho' it be undeniable that the *Greeks* were not the most exact in their Annals, which have been much adulterated by the fabulous Relations of the Poets; yet this cannot be alledged as a sufficient Reason for the rejecting so considerable a part of History, confirmed by the Authority not only of the *Greeks* but of the *Latins*, and most other Nations. It is unquestionable that the Ruins of *Troy* are undeniable Arguments of its former Greatness, which our Adversaries, to save themselves, pretend to have been destroyed by Earthquakes and Inundations. But it appears to me unreasonable to call to our Aid the Elements to maintain the Authority of a certain *Egyptian* Priest, in Opposition to what has been asserted for Truth by so many *Greek* and other Historians.

§. 2. Those

§. 2. Those that contradict the Destruction of *Troy*, ^{Some Ar-} *Some Ar-*
^{guments} *alledge* also in their behalf, that *Homer* who was both ^{for and a-}
^{gainst the} the first Poet and Author among the *Greeks*, and a ^{destruction}
^{of Troy.} Person of indigent circumstances, is the chief Spring
from whence the Story is derived. It is true, that all
the *Gree* Historians, whose Names are transmitted
to Posterity, lived some Ages after the *Trojan* War;
yet it is not from thence to be inferred, that *Homer*
was either the first or the only Author who gave an
Account of the Expedition of the *Greeks* against the
Trojans. "A certain Poet, says *Ælian Lib. 14. c. 21.*
v. v. Hist. whose Name was *Syagrus*, lived after *Or-*
pheus, who first of all brought the *Trojan* War in-
to Metre. Besides, all the circumstances of that Hi-
story are not derived from *Homer*; for not to men-
tion the *Paralipomena* of *Quintus Calaber*, *Lescæus*,
Stesicharus, &c. what *Ovid* says of *Macrus* is a suffi-
cient Argument that there were not wanting among the
Latins, who endeavoured to supply the Defects of
Homer in relating the *Trojan* War: These are his
Words:

Tu canis aeterno quicquid restabat Homero;
Ne careant Summa Troica bella manu.

§. 3. As there are some who reject the whole Histo- ^{Concern-}
ry of *Troy* as fabulous, so there are not wanting such ^{ing the Au-}
as put *Homer* in the same Rank with solid Historians. ^{thority of}
Both are, in my Opinion, in an Error, as is manifest *Homer.*
from the Account of the Wooden Horse, which both
Homer and *Virgil* describe, as cram'd with Men in
Ambush, and in which Sense 'twas used Proverbially
among the *Roman* Orators. For *Pausanias* himself is
very plain in telling the World, in *At.* that this Horse
was nothing else but a certain Engine invented by one
Epeus (a Pattern of which stood in the Castle of *A-*
thens) to batter the Walls of strong Cities: And he
adds, that those who believe otherwise, must needs
look upon the *Trojans* to have been the greatest Fools
and Blockheads in the World: Neither does *Virgil L.*
2. Æn. seem to have been quite ignorant of it, when he
introduces *Laocoon*, speaking these following Words:

Q

This

*This hollow Fabrick either must inclose
Within its blind recess our secret Foes :
Or, 'tis an Engine rais'd above the Town,
T' o'relook the Walls and them to batter down.*

J. Dryden.

Troy was a whole Kingdom. §. 4. Some are of Opinion that the Destruction of Troy was comprehended only in one City ; but according to *Strabo L. 13.* the Country under the Jurisdiction of the *Trojan* King consisting of nine large Principalities was called *Troja* ; which being invaded and conquered by the *Greeks*, they at last made themselves Masters of *Troy*, the Capital City, which has, questionless, introduced the Mistake of converting this War, which lasted in all ten years, into a Decennial Siege.

The Destruction of Troy was much celebrated among the Ancients. §. 5. This Epocha was so famous in ancient times, that if we believe *Diodorus Siculus Præm. L. 1.* it was the first Term to which the *Greek* Historians referred their most ancient and remarkable Transactions. And what has rendred this Epocha the more famous to Antiquity, is, that the Conquest of *Troy* was bought with the loss of so many brave and great Heroes ; from whence is arisen this Proverb *ιλιὰς καὶ ἥρων*.

Different Opinions concerning this Epocha. §. 6. The Chronologers disagree also as to the time of this Epocha : for besides the various Opinions alledged by *Clemens Alexandrinus*, *Porphyrus* has made the Destruction of *Troy* coincident with the Reign of *Semiramis* ; as on the contrary *Johannes Georgius Herwart ab Hohenburgh in Chron. nov. cap. 34.* has put no more than seven Ages betwixt the Destruction of *Troy* and the Epocha of *Christ* : But, to set aside these extravagant Notions, there are three several Opinions more, which carry with them the greatest probability. The first fixes the taking of *Troy* in the 3530th year of the *Julian* Period ; which is also our Opinion (for Reasons alledged in the beginning of this Chapter) as well as that of *Dionysius Petavius* and *Jacobus Capellus*. The second is that of *Josephus Scaliger* with his Followers *Calvisius* and *Emmius*, who affirm that *Troy* was destroyed in the year 3531 of the *Julian* Period, on the 22^d of *June*, in the year of the World 2767. The third Opinion is *Buntingus's*, who maintains that the Destruction of *Troy* hapned in the year

year of the World 2787, in the year of the *Julian* Period 3532, on the 21st of *June*.

§. 7. As the greatest part of the *Trojan* History is *Kings* of involved in great Obscurity; so the Duration of that *Troy*. Kingdom remains as yet undetermined, we being ignorant how long *Tenecrus* reigned over it. Out of the following Table it will appear that from the time of *Dardanus*, Son-in-Law to *Tenecrus*, till the Destruction of *Troy* under *Priamus*, there was a continual Succession, from Father to Son, of six Kings for 296 years:

	Years.	An. Pe. Jul.
1. King <i>Tenecrus</i> ,-----		
2. <i>Dardanus</i> , his Son-in-law,	65	3234
3. <i>Erichonius</i> , his Son,	46	3299
4. <i>Tros</i> , his Son,	49	3348
5. <i>Ilus</i> , his Son,	40	3394
6. <i>Laomedon</i> , his Son,	44	3434
7. <i>Priamus</i> , his Son,	52	3478
<hr/>		
From <i>Dardanus</i> to the Destruction of } <i>Troy</i> ,	296	3530

§. 8. There is also a great Dispute who was the Founder of the City of *Troy* or *Ilium*. The common Opinion is, that *Ilus* the Son of *Tros* was the Founder of this City, according to which Supposition *Troy* did not stand an Age and an half. Of this Opinion is *Strabo* L. 13. *Georg.* and *Conon* in *Photius*. *Reinerus Reineccius*, de *Regn. Troj.* p. 174. and some others, attribute it to *Tros*. Others go back as far as to King *Dardanus*, to whom they give the Honour of having laid the first Foundation of *Ilium* or *Troy*; with whom consents *Virgil*, l. 8. *Æn.* when he says,

Dardanus, Iliacæ primus pater Urbis, &c.

§. 9. *Virgil* says the Moon was silent when the *Græcian* Fleet appeared before *Troy*; which some take for a Metonymical Description of Night, others for an insinuation of its shining bright. But 'tis most probable

ble he meant, that it was near the Change, which a computation of the Moons Age from the Characters of the times will confirm.

C H A P. XII.

Of the Epocha of the Reign of David and his Successors in the Kingdoms both of Judah and Israel.

R U L E S.

1. *The beginning of the Reign of David is coincident with the 30th year of his Age, 2 Sam. 5. v. 4.*
2. *The first year of this Epocha precedes the Death of David 40 years, Ibid. 1 Chron. 3. 4. c. 30. v. 27.*
3. *The 44th year of this Epocha, or the fourth of the Reign of Solomon is coincident with the 480th year after the going of the Children of Israel out of Ægypt, 1 Kings 6. 1.*
4. *The same 44th year is the year of the building of the Temple of Solomon, 1 Kings 6. 1.*
5. *The 81st year of this Epocha is the first of the Reign of Jeroboam, and of the 390 years of the Iniquity of the House of Israel; because Solomon and his Father reigned each 40 years, EZEC. 4. v. 5. 1 Kings 11. 42.*
6. *The Reigns of the Successors of David in both Kingdoms ought to be regulated according to the true Synchronism of the sacred Writ, the years of their Reigns being involved in no small Difficulties.*
7. *From these Characters it is apparent that the first year of David's Reign, was the 3654th year of the Julian Period, Cyc. ①. 14. 2. 6.*
8. *If*

8. If therefore 3653 years be subtracted from any To investi-
 certain year of the Julian Period, the Residue shews ^{gate the}
 the year since the beginning of this Epoch; and if ^{year since}
 3653 be added to the Number of years of this E- ^{the begin-}
 pocha, the Product is the year of the Julian Period, ^{this Epo-}
 cha.

§. 1. THE Interval betwixt the 3260th year of the Difficul-
 Julian Period, when the Jews first con- ^{ties con-}
 quered Palestine, and the 3624th year of the Julian ^{cerning the}
 Period when David was born, being of above 360 ^{Nativity}
 years, and to be divided betwixt Salmon, Boatz, O. of David.
 bed and Jesse, involves the Nativity of David in no
 small Difficulty. For the Genealogy of the Ancestors
 of David is thus represented Ruth 4. v. 20. seq. And
 Nalhon begat Salmon, and Salmon begat Booz, and Booz
 begat Obed, and Obed begat Jesse, and Jesse begat Da-
 vid. So that every one of these must be supposed to
 have begot Children when they were near 100 years
 old; it being evident that Nalhon entred Palestine
 with Joshua Numb. 1. v. 7. c. 2. v. 3. c. 7. v. 12. Ly-
 ra, Salianus, Genebrardus, Catharinus, Jansenius,
 Esthins, and their Profelytes, to remove this difficulty,
 have substituted two more of the same Name with
 Boaz; but in vain, since the Genealogy is repeated in
 three several other places, to wit, 1 Chron. 2. v. 11,
 12. in St. Matth. 1. 4. in St. Luke 3. 32. Our
 Opinion is, that without having recourse to these
 shifts, it may rationally be supposed, that the Ance-
 stors of David begot Children in their old Age, as is
 evident in Boatz out of the Book of Ruth c. 3. v. 10.
 and in Obed out of 1 Sam. 17. v. 12.

§. 2. There being a seeming Contradiction in the Difficul-
 Chronological Computation of these Kings in the He- ^{ties con-}
 brew Text, Dionysius Petavius, Alstedius, Torniiellus, ^{cerning the}
 Buntingus, and several others, believe the same to have ^{Kings of}
 been adulterated. But this being the way to cut, ^{Judah and}
 but not to solve the Knot, it will be more convenient ^{Israel.}
 to find out some other way to reconcile these diffe-
 rences. It is therefore observable, that in this Chro-
 nology sometimes the incompleat years are taken for
 compleat ones; as for instance, when Jeroboam is said
 to have Reigned 22 years, it is to be understood of
 21 compleat years, at the beginning of the 22d. The

same is to be said of the 24 years attributed to *Baasha* 1 Kings 15. v. 33. instead of 23; of the 12 years of *Amri* 1 Kings 16. v. 23. instead of 11, &c. In other Places, instead of the incomplete years expressed as yet Current, the complete ones ought to be understood. As for Instance, when it is said, 1 Kings 15. v. 9. that *Asa* began his Reign in the 20th year of the Reign of *Jeroboam*, it is to be taken in this sense; that he began his Reign at the beginning of the 21st year of *Jeroboam*. In some passages it appears, as if several, but especially Father and Son, had reigned at the same time; so it is said of *Nadab* 1 Kings 15. v. 25. that he reigned in the first year together with his Father *Jeroboam*: Of *Ella* 1 Kings 16. v. 8. that he reigned at the same time with his Father *Baasha*. The same is said of *Ahaziah* and *Ahab* 1 Reg. 22. v. 52. of *Jehoshaphat* and *Jehoram*, 2 Kings 3. v. 1. To this purpose is that instance of *Amri*, who is said 1 Kings 16. v. 23. to have reigned 12 years; to wit, including the time that *Thibni* usurped the Royal Dignity. It is further observable, that in the Chronology of these Kings the Computation begins not always from the beginning of their Reigns, but from some remarkable Epocha or Revolution: As, it is said, 2 Chron. 16. v. 1. that *Baasha* came up against *Ramah* in the 36th year of the Reign of *Asa*, when it is evident that he died in the six and twentieth year of the Reign of *Asa*, 1 Kings 16. 6, 8. Some interpret thus; that here is to be understood the 36th year since the Division of the Kingdom after *Solomon's* Death; as if it had been expressed thus: *In the thirty sixth year after the Division of that Kingdom, of which Asa was King*. There are also some Footsteps of certain vacancies of the Throne betwixt *Amaziah* and *Azariah* the Kings of *Judah*, and betwixt *Jeroboam* and *Zacharias* Kings of *Israel*. All which we leave to the Choice and Decision of the judicious Reader.

How to reconcile these Differences.

§. 3. There is no better way to reconcile the Chronological Differences about the Kings of *Judah* and *Israel*, than by making a due Comparison betwixt the Synchronisms and Combinations of years of the several Kings of both these Kingdoms. The following two Tables exhibit at the same instant the mutual Connection of the Reigns of these Kings, according to the Tenure

nure of the Sacred Scriptures: But because the years of their Reigns are not always correspondent to this Connection, I have added those other Years, which, by reason of their usefulness in reconciling these differences, I have called the Chronological years.

An. P. 7.	Succession of the Kings		Script. Years of the Kings of	
	of Judah.	of Israel	Jud	Israel.
3654	I David		40	
3694	I Solomon		40	
3734	I Rehoboam	I Jeroboam	17	22
3751	I Abijam	I 8	3	
3753	I Afa	20	41	
3754	2	I Nadab		2
3755	3	I Baasha		24
3778	26	I Eila		2
3779	27	I Simri, &c.		
3783	31	I Amri		12
3790	38	I Ahab		22
3793	I Jehoshaph.	4	25	
3809	17	I Ahaziah		2
3810	18	I Jehoram		12
3814	I Jehoram	5	8	
3821	I Ahaziah	12	1	
3822	I Athaliah	I Jehu	6	28
3828	I Jehoash	7	40	
3850	23	I Jehoashat		17
3864	37	I Joash		16
3865	I Amaziah	2 Joash	29	
3879	15	I Jerob. II.		41
3905	I Azariah	27		
3942	38	I Zacharias	52	6m.
3943	39	I Shailum		1m.
3943	39	I Menahem		10
3954	50	I Pekajah		2
3956	52	I Pekah		20

<i>Chron. years of the Kings of</i>		<i>Places of Scripture.</i>
Jud.	Israel	
40		2 Sam. V. 4. 1 Chron. III. 4. c. 30. v.
40		1 Kings XI. 42. (27.)
17	20	1 Kings XIV. 21.
3		1 Kings XV. 1. 2 Chr. XIII. 1.
40		1 Kings XV. 9.
	I	1 Kings XV. 25.
	23	1 Kings XV. 33.
	I	1 Kings XVI. 8.
		1 Kings XVI. 15, 16.
	II	1 Kings XVI. 23.
	19	1 Kings XVI. 29.
		1 Kings XXII. 41, 42.
	I	1 Kings XXII. 52.
	12	2 Kings III. 1.
7		2 Kings VIII. 16.
I		2 Kings VIII. 25.
6	28	2 Kings XI. 1, 2, 3. c. 16. v. 36.
35		2 Kings XII. 1.
	14	2 Kings XIII. 1.
	15	2 Kings XIII. 10.
40		2 Kings XIV. 1.
	63	2 Kings XIV. 23.
52		2 Kings XV. 1.
	I	2 Kings XV. 8.
	0	2 Kings XV. 23.
	II	2 Kings XV. 17.
	2	2 Kings XV. 23.
	28	2 Kings XV. 27.

An. P. §	Succession of the Kings.		Script. Years of the Kings of	
	of Judah.	of Israel.	Jud.	Israel
3958 I	Jotham	2	16	
3973 I	Ahaz	17	16	
3984 I 2		1 Hosea		9
3986 I	Hezekiah	3	29	
3991 6		The End.		
4015 I	Manasseh		55	
4070 I	Ammon		2	
4072 I	Josiah		31	
4103 I	Jehoahaz		3 m.	
4103 I	Jehojakim		11	
4106 4		1 Nebuchad.		
4114 I	Jehoiachin	8 Nebuchad.	3 m.	
4114 I	Zedekiah		11	
4124 I 1		19 Nebuch.		

Chron. Years of the Kings of		Places of Scripture.
Jud.	Israel.	
15		2 Kings XV. 32.
13		2 Kings XVI. 7.
	7	2 Kings XVII. 1.
29		2 Kings XVIII. 1.
		2 Kings 10. 10.
55		2 Kings XXI. 1.
2		2 Kings XXI. 19.
13		2 Kings XXII. 1.
0		2 Kings XXIII. 31.
11		2 Kings XXIII. 36.
		Jer. XXV. 1.
0		2 Kings XXIV. 12, 8.
10		2 Kings XXV. 18.
		2 Kings XXV. 3, 8. Jer. LII. 12, 29.

C H A P. XIII.

Of the Epocha of the Temple of S O L O -
M O N.

R U L E S.

1. *The exact time of the building of the Temple of Solomon must be determined according to the Sacred History, where we read these following Words, 1 Kings 6.v.1, 10. And it came to pass in the four hundred and fourscore year after the Children of Israel were come out of the Land of Ægypt, in the fourth year of Solomon's Reign over Israel, in the Month Zif, which is the second Month, that he began to build the House of the Lord.*
2. *The Interval betwixt the departure of the Israelites from Ægypt, and the time of David (on which depends the Computation of the Epocha of the Temple, as being the fourth year of the Reign of Solomon) ought to be regulated according to the Genealogy of David, described in Ruth 4.20. & seq. 1 Chron. 11. 11. Matth. 1. 5. where it is said, that Nashon who lived and died whilst the Israelites were in the Desert Numb. 1. v. 7. c. 7. v. 12. begat Salmon, Salmon begat Boatz, Boatz begat Obed, Obed begat Jesse, and Jesse David.*
3. *This Interval ought also to be regulated in such a manner as not to be contradictory to the Words of Jephtha, Judg. 11. v. 26. Whilst Israel dwelled in Heshbon and her Towns, and in Aroer and her Towns; and in all the Cities that be along by the Coasts of Arnon three hundred years; why therefore did you not recover them within that time? Which Computation of Jephtha*

Jephtha, according to the Hypothesis of reckoning the time of Servitude, apart from the Government of the Jews under the Judges, would be absolutely false,

4. *Between the fourth year of the Reign of Solomon, or the first of the Epocha of the Temple, and the first year of the Iniquity of Israel, of which mention is made in Ezek. 4. 5. are computed 37 years; because Solomon reigned 40 years; 2 Chron. 9. v. 10. and the general Defection of Israel hapned under Jeroboam, the first year after Solomon's Death. 1 Kings 12. v. 26.*
5. *The first Temple was built by Solomon in seven years, 1 Kings 6. v. 38. And in the eleventh year in the Month Bul (which is the eighth Month) was the House finished throughout all the Parts thereof, and according to all the Fashion of it: So was he seven years in building of it.*
6. *From the time of the Foundation of the Temple of Solomon till its Destruction, which hapned in the year of the Julian Period 4124, and 8 Months, are 427 years and six Months; which Interval is calculated from the fourth year of the Reign of Solomon till the last year of Zedekiah, out of the Books of the Kings and Chronicles; and in this point not only most of the Jewish Interpreters, but among the Modern Chronologers, Josephus Scaliger, Henricus Buntingus, Sethus Calvisius, Michael Mœstlinus, Henricus Philippi, Jacobus Hainlinus, and many more, agree with us.*
7. *From these Characters may be collected the beginning of this Epocha; according to which Solomon laid the first Foundation of the Temple in the year of the Julian Period 3697, in the Month of May, Cycl. ☉. 12. ♃. 2. and compleated the whole Structure in the 3704th year of the Julian Period, Cycl. ☉. 8. ♃. 18. in the Month of October.*

8. If

Any certain year given of the Jul. Period to find the year since the beginning of this Epoch.

8. If therefore 3696 years and 4 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Epocha of the building of the Temple: And if in like manner 3703 years and 9 Months be subtracted from the same year of the Julian Period, the Residue demonstrates the year since the finishing of the Structure of the Temple of Solomon. But if to the year of either of these two Epochas the before-mentioned Sums be added, the Product is the year of the Julian Period.

Different Opinions concerning the 480 years mentioned 1 Kings 6. 1.

§. 1. THERE are not a few among the Interpreters of the Holy Scripture who are of Opinion that the Calculation of the 480 years computed 2 Reg. 6. 1. to have been betwixt the time of the departure of the Israelites from Egypt, and the building of the Temple by Solomon, is erroneous. *Serrarius* makes this Interval instead of 480, 680 years; others would have it 580 years; among whom are *Melchior Canus*, *Johannes Walterus*, *Nicholaus Raimarus* and *Hugo Grotius*: But besides that this pretended Adulteration of the Original Text, is contradictory to the Providence and Promise of God, *Matth. 5. 18.* the Computation of 480 years is confirmed by the joint Consent of the Chaldaean, the Greek, the Latin, and other Translations.

Others Opinion concerning the same.

§. 2 Others who are not so forward in contradicting the Authority of the Sacred Writ, and yet disagree with us in our Hypothesis, are of Opinion, that in the abovementioned Computation of 480 years betwixt the time of the Israelites leaving Egypt and the Epocha of the Temple of Solomon, the years of each of the Judges that ruled over Israel are only reckoned, without including the several Intervals of their Bondage or Anarchies. *Lodovicus Capellus* is of this Opinion; but above all others, *Gerhardus Johannes Vossius* *Ulag. Chron. c. 7.* patronizes this Fiction, alleging that the Author of that sacred History meant only to give an Account of those times in which the Israelites were governed by *Moses*, *Joshua*, the Judges and Kings, without taking any Notice of those Intervals

vals when the *Israelites* lived in Servitude, the Memory of which could not be but very dreadful to them. But this appears to me a very frivolous Reason, since I cannot see why the Time and Interval might not be inserted with as much Ease as the Relation of the Servitude it self. Besides that, according to this Supposition, both the Time and Circumstances of the Destruction of the Kingdom of *Israel* and *Judah* must have been passed by in Silence, they being much more dreadful than their Anarchies and Intervals of Servitude.

§. 3. There are also others who maintain that the Computation of these 480 years ought to be interpreted not from the time they passed thro' the Red Sea, but from the time of the Distribution of the Land of *Canaan* by Lot; which Interpretation they pretend to prove to be consonant to the Sacred Historical Phrase from the Words in *Deuteronomy* 4. v. 44, 45, 46. *And this is the Law which Moses set before the Children of Israel. These are the Statutes and Testimonies, and the Judgments which Moses spake unto the Children of Israel after they came forth out of Ægypt; on this side Jordan, in the Valley over against Beth peor, in the Land of Sihon King of the Amorites, who dwelt at Heshbon; whom Moses and the Children of Israel smote after they were come forth out of Ægypt.* They add to this a Parallel Passage out of the 114th Psalm, v. 1, 2, 3. *When Israel went out of Ægypt, the House of Jacob from a People of strange Language, Judah was his Sanctuary, and Israel his Dominion; the Sea saw it and fled, Jordan was driven back.* Which has induced *Larentius Codomannus* to affirm that the above-mentioned Term of 480 years had its beginning not till that time when the Tribe of *Dan* had its peculiar Inheritance assigned to them, according to which Supposition he computes from the beginning of the *Israelites* leaving of *Ægypt* to the building of the Temple 599 years: and *Sabbellicus*, *Melchior Canus*, and *Michael Mæstlinus* reckon it 592 years. *Dionysius Petavius* lib. 9. de doct. Temp. computes 520 years, by adding 40 years (the *Israelites* were in the Desert) to the 480 years. But *Petavius*, as well as the other above-named Chronologers, have put a wrong sence on the universal Phrase of the Scripture in these two Passages of *Deut.* 4. and *Psalms* 114. which they

alledge

alledge as Parallel to one another, there being not intended the least distinct Account of the time of the *Israelites* going out of *Ægypt*, but only mentioned in general Terms ; for 'tis evident that the going of the *Israelites* out of *Ægypt* is in the Scripture Phrase to be understood from the time of their passing through the Red Sea. As for Instance, in *Numb. 33. v. 38.* it is said, *And Aaron the Priest went up into Mount Hor, at the Commandement of the Lord, and died there in the fortieth year after the Children of Israel were come out the Land of Ægypt, in the first day of the fifth Month.*

Whether this Computation of 480 years be contradictory to the Sacred Writ. S. 4. *Dionysius Petavius* and some others who pretend to enlarge this Computation of 480 years, alledge that it is contradictory to the Calculation of the times of the *Judges*, and the Intervals of the Bondage of the *Israelites*: But these Gentlemen have neglected what has been long ago observed by some Interpreters, that the Intervals of the *Israelites* are included in the times of their *Judges*; and that sometimes several Tribes have had their several *Judges*; so that two or more have been their Heads at the same time. To confirm which, let us look into the Book of the *Judges c. 4. v. 2.* where it is related that the *Israelites* lived in Subjection under *Jabin* twenty years; and yet in the fourth Verse it is added, *And Deborah a Prophetess, the Wife of Lapidoth, she judged Israel at that time.* Who can be so much beyond himself as to suppose that the twenty years of their Bondage ought to be separately computed besides the time of *Deborah*? This is confirmed by another Passage in the same Book, where it is said of *Sampson* *Judg. 15. 20.* *he judged Israel in the days of the Philistines 20 years.*

How the 480 years were divided between the Kings and Judges. S. 5. Though it be not always requisite in a Chronologer to give an exact Account of all the particular Intervals of time, when the whole is beyond Question; yet for the better satisfaction of the Curious, we will represent in the following Table several Opinions of our modern Chronologers concerning these Intervals.

From the time of the going of the *Israelites* out of
Egypt, are computed years according to

	<i>Peta- vius.</i>	<i>If. Vof.</i>	<i>Wil. Lang.</i>	<i>Ours.</i>	<i>Scripture Proofs.</i>
For <i>Moses</i> ,	40	40	40	40	<i>Numb. 14. v. 33.</i>
<i>Joshua</i> ,	14	26	14	17	
<i>The Seniors</i> ,	10		13		
<i>Bond. under Chushan.</i>	8	8	8		
<i>Othniel</i> ,	40	40	40	40	<i>Judg. 3. v. 10.</i>
<i>Servit. under the Moab.</i>	18	18	0		
<i>Ehud</i> ,	80	80	80	80	<i>Judg. 3. v. 30.</i>
<i>Bond. under Jabin</i> ,	20	20	0		
<i>Deb. & Bar.</i>	40	40	40	40	<i>Judg. 5. v. 30.</i>
<i>Servit. under the Midian.</i>	7	7	0		
<i>Gideon</i> ,	40	40	40	40	<i>Judg. 8. v. 28.</i>
<i>Abimelech</i> ,	3	3	40	3	<i>Judg. 9. v. 22.</i>
<i>Thola</i> ,	23	23	3	23	<i>Judg. 10. v. 2.</i>
<i>Jair</i> ,	22	22	23	22	<i>Judg. 10. v. 3.</i>
<i>Servit. under the Ammonit.</i>	0	18	22		
<i>Jephtha</i> ,	6	6	18	6	<i>Judg. 12. v. 7.</i>
<i>Ibzan</i> ,	7	7	6	7	<i>Judg. 12. v. 9.</i>
<i>Elon</i> ,	10	10	7	10	<i>Judg. 12. v. 11.</i>
<i>Abdon</i> ,	8	8	18	8	<i>Judg. 12. v. 14.</i>
<i>Bond. under the Philist.</i>	0	40	20		
<i>Sampson</i> ,	20	20	3	20	<i>Judg. 15. v. 20.</i>
<i>Eli</i> ,	20	40		40	<i>1 Sam. 4. v. 18.</i>
<i>Sam. & Saul</i> ,	40	32	20	40	<i>Acts 13. v. 21.</i>
<i>David</i> ,	40	40	20	40	<i>2 Sam. 5. v. 4.</i>
<i>Solomon</i> ,	4	3	4	4	<i>1 Kings 6. v. 1.</i>
<i>Sum</i> ,	520	667	479	480	

C H A P. XIV.

Of the Epocha of the three hundred and ninety years of the Iniquity of the HOUSE of Israel, mentioned in Ezec. Chap. 4. v. 5. & seq.

R U L E S.

1. *The beginning of the Epocha of these 390 years must be fixed at the time of the General Defection of the People of Israel under the Reign of their King Jeroboam, of whom it is said frequently in the Holy Scripture, that he made Israel to sin: But the utmost Period of this Epocha must not be extended beyond the Destruction of the Temple of Solomon, this being the intention of the Prophetical Vision, as is manifest out of Ver. 1, 2, 7, 13, &c.*
2. *Accordingly we affirm the first year of this Epocha of 390 years to have been coincident with the 3734th year, and the last year of the same Epocha with the 4124th year of the Julian Period.*

To find out the year since the beginning of this Epocha.

3. *If therefore you subtract from any certain Sum of years of the Julian Period 3733 years, the Residue shews the year since the beginning of this Epocha. And if you add the known time of this Epocha to the said 3733 years, the Product will be equivalent to the year of the Julian Period.*

The Beginning and End of this Epocha.

- §. 1. *B* *U* *h* *o* *l* *z* *e* *r* *n* *u* *s*, *C* *r* *e* *m* *t* *z* *h* *e* *m* *i* *u* *s* and some others begin this Epocha from the fourth year of Rehoboam and Jeroboam; for which they alledge 2 Chron. 11. v. 17. Tremellius begins it from the time that Solomon turned his Heart from the Lord, as Funcinus, Codomannus, and some others, extend its Period till the 23d year of Nebuchadnezzar, or the 5th after the

the Destruction of the Temple. But they neglected to take notice that *Ezechiel* in this Passage, speaks particularly of the iniquity of the House of *Israel*, separately from that of *Judah*.

§. 2. It is expressly said, *1 Kings* 6. v. 1. that *Solomon* began to build the Temple in the 4th year of his Reign; and it being likewise evident from *1 Kings* 11. v. 42. that he reigned in all 40 years, it must of necessity follow, that the first year of *Jeroboam*, who at the same time with *Rehoboam* immediately succeeded *Solomon*, was the 37th year after the beginning of the Building of the Temple, and consequently the 2734th year of the *Julian Period*.

How long after the building of the Temple this Epochæ began.

CHAP. XV.

Of the End of the Reign of Sardanapalus, and the Epochæ of the Median Empire.

RULES.

1. *Sardanapalus* was the last, and (according to *Diodorus Siculus*) the five and thirtieth Assyrian Monarch, of the same Family with *Ninus*, descended in a direct Line and uninterrupted Succession from Father to Son; of which see *Velleius Paterculus*.
2. This *Sardanapalus* being Besieged in the City of *Niniveh*, by *Arbaces*, was in the third year of the Siege forced to burn himself. See *Diodorus Siculus*.
3. This Disaster hapned in the 20th. year of his Reign.
4. From the time of the beginning of the Assyrian Monarchy till the fatal end of *Sardanapalus* are computed 1300 years, as has been demonstrated before in the Chapter of the Epochæ of the Assyrian Monarchy.

5. Arbaces was the first Founder of the Monarchy of the Medes ; and reigned 18 years according to Ctesias, Diodorus and Eusebius, who
6. Give the following Account of the Succession of the Kings of Media.

	Years.
1. Arbaces reigned	18
2. Mandauces	30
3. Sofarmus	30
4. Artycas	30
5. Arbianes <i>alias</i> Cardiaceas	22
6. Arsæes <i>alias</i> Dejoces	40
7. Artynes <i>alias</i> Phraortes	22
8. Astiharas <i>alias</i> Cyaxares	40
9. Apandas <i>alias</i> Astyages	35

7. The Period or End of the Empire of the Medes is to be fixed in the first year of the Epocha of Cyrus the Founder of the Persian Monarchy, about the year 4155 of the Julian Period, after it had flourished 317 years.
8. Cyaxares, the last King but one of the Medes, began his Reign in the 2d year of the 37th Olympiad (according to Euseb. in Chron.) and reigned 40 years. See Ctes. and Herodot.
9. Under the Reign of Cyaxares the last King but one, or else the Reign of Astyages the last King of Media, there hapned a very remarkable Eclipse of the Sun. Of which Herodotus speaking of Cyaxares Lib. 1. This is he, who being engaged in a War with the Lydians, when they were in the very heat of Battle, the Day turned into Night. Clemens Alexandrinus Lib. 1. Stromat. makes also mention of the same Eclipse. Eudemus, says he, in his Astrological History, affirms that Thales foretold that great Eclipse of the Sun which hapned at the time when the Medes and Lydians were engaged in a bloody Battle,

Battle, under the Reigns of *Astyages* the Son of *Cyaxares* over *Media*, and of *Alyattes* the Father of *Cræsus* over *Lydia*.

10. From whence it may be concluded that the Disaster of *Sardanapalus* hapned about the year 38390 of the Julian Period, which was also the first of the Reign of *Arbaces*; that *Arbaces* was succeeded by *Mandaucæ* in the year 3866 of the Julian Period; that about the year 3916 of the Julian Period *Sofarmus* began his Reign, whose Successor in the year 3946 was *Artycæ*, who in the year 3997 was succeeded by *Cardiaceas*; that after him in the year of the Julian Period 4019 *Dejoces* began his Reign; in the year 4058 *Phraortes*; in the year 4081 *Cyaxares*; and in the year 4121 *Astyages*; and that lastly the Empire of the Medes ended with *Astyages* in the year 4155 of the Julian Period.

11. Now therefore by subtracting the several above-mentioned Numbers of years of these Kings from any certain year of the Julian Period, the true time of each of them since the beginning of their Reigns may be found out, as is sufficiently seen out of the foregoing Examples.

§. 1. *Suidas*, and some others, have endeavoured to deduce the Etymology of *Sardanapalus* from the Greeks; but in my Opinion *Reinerus Reineccius*, and many others have with more reason sought for its Original among the *Assyrians*; to wit, from SAR, DAN and NIPHIL, which three Words signifie GREAT, LORD and CONQUEROR; and which Title they say he assumed, in the same manner as *Atrila* called himself the SCOURGE OF GOD, and *Mahomet* the Turkish Emperor assumed the Title of TERROR OF THE WORLD.

§. 2. The Effeminacy of *Sardanapalus* proved the Occasion of the Ruin of the *Assyrian* Monarchy: For *Arbaces* Governour of *Media* being admitted into his Presence as he was sitting among his Concubines in Women's Apparel, handling his Needle like the rest, took up

a Resolution from that time to withdraw himself from under the Jurisdiction of so Effeminate a Prince ; and being encouraged afterwards in the Hopes of Success, by an *Agyptian* Priest, famous for his Skill in Astrology, he put his Designs in Execution, and in a bloody War at last vanquished this Monarch, and became Master of the Empire.

Sardana-
palus is
not the
same with
Asser-
Haddon.

§. 3. *Schoranus* in his *Bibl. Histor.* is of Opinion that *Sardanapalus* is the same with *Asser-Haddon*, who is mentioned 2 *Kings* 19. v. 37. and in *Es.* 37. 38. as being the Son of *Sennacherib*. But there are many Reasons to the contrary : For it is related of *Sardanapalus* that he lived a very lazy and effeminate Life : Whereas *Asser-Haddon*, when he began to take the Administration of the Kingdom in hand, found it in a very ill State, and was forced to wage long and bloody Wars with the Murtherers of his Father. *Herodotus*, upon whose Authority *Schoranus* so much relies, relates that the *Medians* having shaken off the *Assyrian* Yoke in the Reign of *Sardanapalus*, lived for many years without Kings or Laws, till at last *Dejoces* subjected 'em to a Tyrannical Government. But from the time that *Asser-Haddon* succeeded his Father in the Empire, being the 14th of *Hiskiah*, and the 3999th of the *Julian* Period, there was but a slender Interval till the Reign of *Dejoces*, so that the defection of the *Medians* could not be in *Asser-Haddon's* time ; not to mention that 'tis improbable *Herodotus* would have omitted the supposed Fate of *Asser-Haddon* (I mean upon the supposition of his being the same with *Sardanapalus*.) Besides, *Sennacherib* was known to *Herodotus* as well as *Sardanapalus*, as appears from *Lib.* 2. p. 168, 169. and yet he makes no mention of the revolt of the *Medians* as happening in the time of *Sennacherib's* Son.

Con-
cern-
ing the Di-
vision of
this Mo-
narchy.

§. 4. *Annius* and *Robertus Bailius Op. Chron.* L. 1. p. 105. are of Opinion that after the Death of *Sardanapalus*, the *Assyrian* Monarchy was divided betwixt *Belochus* or *Belesis* and *Arbaces* ; so that the first had for his share *Babylon*, and the last *Media* and *Persia*. But this is absolutely contradicted by *Diodorus Siculus* ; who says that this *Belochus* being a *Babylonian* Priest, such as they call *Chaldeans*, famous for his great

great Skill in judiciary Astrology, who had foretold *Arbaces* the Conquest of the *Assyrian* Empire, was afterwards by him made Prefect, or Governour of *Babylon*.

§. 5. The Followers of *Annius*, among whom are *Sleidan* and *Nicholaus Reusnerus*, are of Opinion that *Phul*, of whom mention is made in the Holy Scripture, ^{Whether Phul was the same with Belochus.} *2 Kings 15. v. 19. 1 Chron. 5. v. 26.* was the same with *Belochus* mentioned by *Annius* as the Monarch of *Babylon*. But the contrary may be demonstrated if it be considered that *Sardanapalus* lived about the year 3839 of the *Julian* Period, and that *Menahem* the King of *Israel* was made Tributary to *Phul* the King of *Assyria* in the year of the *Julian* Period 3944, which is above 100 years difference. Besides that, *Phul* is dignified with the Title of King; whereas we have shewed already that *Belochus* or *Belshis* was only Governour of *Babylon*.

§. 6. Some are very solicitous about the History of the *Assyrian* and *Chaldaean* Kings, of whom mention is made in the Scripture after the Death of *Sardanapalus*; to which I answer, that it is very probable that after the Death of *Arbaces*, the *Assyrians* might in some measure recover their ancient Liberty, and be governed by their own Kings, tho' scarce any Footsteps of them are to be found in prophane History, and of this *Orosius* L. 1. c. 19. has given us this compendious Account: *Thus was the Assyrian Monarchy transferred to the Medes; but soon after heavy Wars were carried on among these Nations with various success; sometimes the Scythians, sometimes the Chaldaeans got the upper hand; but at last the Empire fell: again to the Medes.* ^{How to account for the Assyrian Kings mentioned in Sacred History, as reigning after the Death of Sardanapalus.}

§. 7. *Herodotus*, with some of his Followers, make *Dejoces* the first Monarch of the *Median* Empire; But as it has been alledged before, there are other Authors who having been more careful in inspecting the Authentick History of the *Assyrians*, ought to be preferred in this Point before *Herodotus*. We have quoted the Words of *Diodorus Siculus* concerning *Arbaces*, before; whose Testimony is confirmed by *Justin* L. 1. c. 3, 4. who says expressly that *Arbactus* (*Arbaces*) formerly Governour of *Media*, was made King after *Sardanapalus*. And this seems also the most probable,

bable, if it be taken into Consideration, that a Democratical Government appeared in all Ages contrary to the Genius of the *Asiatics*: So that τὸ φῶς δεικνύον of the *Medes*, was used as a Proverb among the Poets; witness *Lucan* and *Virgil Georg. l. 4.* In fine, the Observation made by *Reinerus Reineccius* upon this Passage of *Herodotus* seems to be very agreeable to the Truth; to wit, that perhaps the *Medes* enjoyed a great share of Liberty under their first Kings; which by degrees being degenerated into a Licentiousness, *Dejoces* was the first who re-established the Royal Prerogative and Authority.

Concern-
ing the So-
lar Eclipse
mentioned
by Hero-
dotus.

§. 8. The Eclipse of the Sun mentioned before out of *Herodotus* and *Clemens Alexandrinus*, has been like the *Pomum Eridis* among the Astronomers and Chronologers, there being as many Opinions as Heads about it, too many to be enumerated here; however we give the preference to that of *Clemens Alexandrinus* and *Pliny*, who affirm that this Eclipse of the Sun did not happen (as *Herodotus* relates) in the Reign of *Cyaxares*, but in that of *Astyages*, in the year of the *Julian Period* 4129, on the 28th of *May*, towards Sun-set; and that it appeared the more terrible to the *Medes* and *Lydians* engaged in the Heat of Battle, that the Sun was so near its Period, and that declining day did not allow 'em time to see the Sun recover its primitive splendour.

The appli-
cation of
the Reigns
of these
Kings to
the Jul.
Period.

§. 9. The following Table shews the congruity betwixt the Reigns of each of the *Median Kings*, and the years of the *Julian Period*, according to our and *Petavius's* Computation; unto which we have added the Calculations of *Joseph Scaliger* and *William Lange* as being somewhat different from ours.

Number

<i>Number and Names of the Median Kings.</i>	<i>Ann. Regn.</i>	<i>A. P. J. No.</i>	<i>A. P. J. Sc.</i>	<i>A. P. J. La.</i>
1 Arbaces,	28	3838	3841	3852
2 Mandaucæ,	50	3866	3869	3880
3 Sôfarmus,	30	3916	3919	3930
4 Artycas,	50	3646	3949	3960
5 Arbianes, f. Card.	22	3996	3999	4010
6 Dejoces, f. Arfæes,	40	4018	4021	4032
7 Phraort. f. Artyn.	22	4058	4061	4072
8 Cyaxares, f. Astibar.	40	4080	4083	4093
9 Astyages, f. Apand.	35	4120	4123	4132
Finis.		4155	4163	4167

CHAP. XVI.

Of the Olympiad Epocha.

RULES.

1. *An Olympiad is an Interval of four Greek unequal years, at the Expiration of which the Olympiad Games dedicated to Jupiter Olympius were solemnized among the Greeks.*
2. *The Olympiad Epocha is confirmed by very famous and unquestionable Characters, particularly by several Eclipses related by Thucydides L. 2. 4. 7. and others. From whence it is evident that the Olympiad Epocha began in the year of the Julian Period 3983, in Summer, Cycle ©. 18.*
D. 5.
3. *To have a just Connexion of the years of the Olympiads with the Julian Period, subtract one from the Number of the Olympiads, the Residue multiply by 4, unto which add the Number of years of the Running Olympiad; and the Product will shew the number of years since the beginning of this Epocha: If to these you add 3937 years and*
R4

6 Months, the whole will be correspondent to the year of the Julian Period.

4. But if you have before you a certain year of the Julian Period, and would find out what year of any Olympiad is correspondent to it, subtract from the Number of years of the Julian Period 3937 years and six Months; divide the Residue by 4, and the Quotients and Super-plus will shew the year of the Olympiad correspondent to it.

The first
Founder of
the Olym-
pian Games

§. 1. THE first Author of the *Olympian Games* is said to be one *Pisus*, of whom nothing is left but the Name. But *Pelops* the Son of *Tantalus* is much more famous in History, who ordered them to be celebrated in Honour of *Jupiter Olympius*. They were afterwards revived by *Atreus* and *Hercules*, and dedicated to the Memory of *Pelops*. Last of all *Iphitus* the Son of *Praxonides* did once more re-establish this Solemnity, after it had been neglected for a considerable time before; from which time they were continued without Interruption, and the *Olympian* years were called *Iphitean* years from *Iphitus*.

The cer-
tainty of
this Epocha

§. 2. The *Olympiad* Epocha is so much celebrated for its Certainty, that some account the Number of Olympiads among the Chronological Characters, yet it is not free from all Dispute: For, according to the Testimony of *Phlegon* and *Plutarch in vit. Lycurg.* the *Olympian Games* were instituted in the time of *Iphitus* and *Lycurgus*. Now, *Eusebius Lib. poster. Chron.* makes *Lycurgus* contemporary with *Jehou*, and his time coincident with the 1130th year of the Epocha of *Abraham*; so that according to this Computation, *Lycurgus* and *Iphitus* flourished about the year of the Julian Period 3827. Further, most of the Chronologers agree with *Caius Julius Solinus*, who affirms that *Iphitus* revived these *Olympian Games* in the 408th year after the Destruction of *Troy*. Now, if both these Computations be compared, it follows from thence, that *Lycurgus* and *Iphitus* flourished both in the year of the Julian Period 3827, and in the year 3938, which is above one hundred years difference. To obviate this Difficulty; I see no better expedient than to suppose

suppose that even after the time of *Iphitus* the said Games were sometimes discontinued till the time of *Eleus Coræbus*, who, according to *Pausanias* and *Phlegon*, was the first that got the Victory in the the *Olympian Games*. If any Body can shew us a more convenient Explication, we are ready to joyn with him.

§. 3. The *Olympian Games* are like so many An-Concern-
nals, by which the ancient *Greeks* computed not only ^{ing the use-}
their own, but also the Histories of other Nations; ^{fulness of}
from whence *Varro* borrowed his three remarkable ^{this Epo-}
Distinctions of Time, viz. *ἀρχαῖον*, before the Deluge; *μυ-*
θικόν, before the Olympiads, and *ισορικόν*, since the ^{cha.}
beginning of the *Olympian Epoch*: And *Justin Mar-*
tyr and *Africanus* agree thus far with *Varro*, that be-
fore the time of this Epoch, nothing of solid History
was written in *Greece*.

§. 4. The *Olympian Games* were celebrated in the ^{Where}
Eleian Fields near the River of *Alpheus* in the *Pelopon-*
nesus, which is now called *Morea*. *Pausanias* relates, ^{those}
that the *Pisæans* did also attempt once to institute the ^{Games}
Olympian Games among them, but that the *Eleians* ne- ^{were cele-}
ver reckoned them among the Number of *Olym-*
piads.

§. 5. There is a great difference betwixt an *Olym-* ^{Of how ma-}
pias and an *Olympian year*: *Olympias* is called both the ^{ny years an}
Game it self and the Quadriennial Interval; after the ^{Olympiad}
Expiration of which these Games were always renew- ^{was con-}
ed. Some Authors there are however, who have taken ^{posed.}
it for a Quinquennial Cycle; particularly *Ovid L. 4.*
Eleg. 6. and *Seneca in Herc. Fur.* But *Seneca* seems
not to speak of the compleat, but running fifth year:
And as for *Ovid* he confounded his *Roman Lustrum*
with the *Greek Olympiad*; from whence I conclude
that an *Olympiad* consisted of four years; and that an
Olympian year contained the fourth Part of an *O-*
lympias.

§. 6. The *Olympiad Games* were fixed to a complex ^{What time}
Character; to wit, to the Full Moon, next after ^{of the year}
the Summer Solstice, But by reason of the Ignorance ^{they were}
of the ancient *Greeks* in Astronomy, the fixed Days ^{celebrated.}
of the first *Olympiads* remain uncertain: And even
after the calculation of time according to the Mo-
tion of the Sun and Moon, introduced by *Me-*

Calippus, we find that *Diodorus Siculus* and *Pliny* have not begun their *Olympian* years from the Summer Solstice, but from the beginning of the *Roman* Civil year; which has occasioned no small dispute among the Chronologers that did not take notice of this their Method.

Of the length of the *Olympian* years. §. 7. Tho' it be beyond all Question that the *Olympian* Games were regulated according to certain Celestial Characters of the Sun and Moon; yet were the *Olympian* years, separately considered, neither *Lunar*, nor *Solar*, nor *Luna-Solar*, but Political years, consisting of 360, sometimes of 361, and 362, and again of 390, 391 and 392 Days.

The *Olympian* year consisted of twelve Months, each Month containing 30 Days: Their Names and Order are as follows;

- | | | |
|-------------------|---|-------------------------------|
| 1. Ἑκατομβαιών, | } | Θερινοί, or Summer Months. |
| 2. Μεταγαιτνιών, | | |
| 3. Βονδρομίων, | | |
| 4. Πυανεψιών, | } | ἔπωρινοί, or Autumn Months. |
| 5. Μαίμακτηριών, | | |
| 6. Ποσειδεών, | | |
| 7. Γαμηλιών, | } | χειμερινοί, or Winter Months. |
| 8. Ἀνδερσιών, | | |
| 9. Ἐλαφηβολιών, | | |
| 10. Μενυχιών, | } | ἱαρινοί, or Vernal Months. |
| 11. Θερυλίων, | | |
| 12. Σιφιρόφοριών, | | |

Unto these they added at last two Days, which they called ἀνάχες; they were also entitled ἀρχαιρίσιας, because it was the Custom in the *Grecian* Commonwealths to dedicate these two days to the Election of their Magistrates.

Several sorts of *Olympian* years. §. 9. The *Olympian* Years were of two sorts, each of them admitting again of a three-fold Difference: For they were either,

Com-

Common Years, consist- } ἀνεξαιρέτημαίσι of 362 days, of
ing of twelve Months, } which before.
and these were again } ἐξαιρέτημαίσι of 361 days, one
either, } day being taken out of the
Month Boëdromion,
} δυσεξαιρέτημαίσι of 360 days, 2
days being taken out of the same
Month.

Or Embolimean years, } ἀνεξαιρέτημαίσι of 392 days.
consisting of 13 Mon. } ἐξαιρέτημαίσι of 391 days, one day
by doubling the Mon. } being taken again out of the
Month Boëdromion.
} δυσεξαιρέτημαίσι of 390 days, two
were again either, } being taken out of the same
Month.

§. 10. Some are of Opinion that the last Olympiad *Concern-*
was celebrated about the year of Christ 312, under *ing the End*
the Reign of *Constantine the Great*; but *Cedrenus* af- *of this E-*
firms that they were continued for a considerable time *pocha.*
after; and that the last *Olympiad* was the 293^d, which,
according to this Computation, must be coincident with
the year of Christ 393.

C H A P. XVII.

Of the Epocha of the Building of ROME.

R U L E S.

1. *This Epocha must be regulated according to the Com-
putation either of Varro or of Cato.*
2. *Now Cato affirms, that the first Foundation of the
City of Rome was laid in the Spring of the 24th
Olympian year; and Varro, that it was begun to
be built in the Spring of the 23^d Olympian year:
The Commencement of this Epocha must be fixed to
one of these above-mentioned Olympian years.*
3. *The first Foundation of the City of Rome was laid
the same day that the Latines celebrated their
Feast called Palilia.*

4. Accordingly it must be determined, that if we follow the Computation of Cato, the City of Rome was begun to be built in the year of the Julian Period 3962, Cycle \odot . 14. D . 18. but according to the Calculation of Varro, in the 3961, Cycle \odot . 13. D . 11. on the 21 day of April.

To investi- 5. If therefore according to Cato, 3691 years and gate the 16. year three Months, or according to Varro, 3960 years and 3 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Epocha of the building of Rome: But if the abovementioned Numbers of years and Months be added to the time of the said Epocha, the Product will be correspondent to the year of the Julian Period.

Concern-
ing the dif-
ference be-
tween Ca-
to and
Varro.

S. 1. **N**otwithstanding this Epocha is the most celebrated of any in the whole World; yet it is not free from all Disputes, occasioned by the Negligence of the ancient Romans, who not only before the times of Cato and Varro neglected to ascertain this Epocha (which was not introduced till five or six hundred years after the Building of the City) but even afterwards did disagree in the true time, there being a whole years difference betwixt the Computation of Cato and that of Varro; while D. onysius Halicarnassensis comes another year later than both, and fixes the Epocha of the building of the City in the 25th Olympian year; alledging that the first Feast of the Palilia was celebrated at Rome in the year of the Julian Period 3963. These three Authors being of equal Authority, and it being scarce to be determined whether the Ancient Roman Records of the Consuls or those of the Censors ought to be preferred, we choose to suspend our Judgment in this Nice Point. But it ought to be observed that Augustus, Claudius, and the other Emperours, in their Proclamations followed the Varronian Calculation; as also Plutarch, Cornelius Tacitus, Dion, Gelius, Censorinus, Onuphrius, Baronius, and most of the Modern Chronologers. The Computation of Cato is followed by Solinus, Eusebius, and Dionysius Halicarnassensis himself, as is evident from his Writings l. 2. And

And if we believe *Capellus*; *Sigonius*, *Cicero*, *Livy*, *Pliny* and *Paterculus*, begin this Epocha sometimes from the *Varronian Palilia*, sometimes from the foregoing year, and sometimes from the first day of January of the following year. See *Ludovicus Vives Com. in L. 3. Augustin. de Civ. Dei.* and *Jacobus Capellus The-matism.*

§. 2. It is very evident out of the *Roman History*, *The Roman* that the Feast called *Palilia* was one of the most ce- *Feast called* lebrated at *Rome*, instituted in memory of the time *Palilia.* of the first Foundation of that City, according to *Propertius.*

*Urbis Festus erat dixere Palilia Patres,
Hic primus cœpit mœnibus esse dies.*

Which is also confirmed by *Plutarch in Vit. Romuli.* As to the Etymology of the Word *Palilia*, *Servius* affirms, that *Pales* was called by the *Romans* the God-*1* deſs of Forrage, whose Feast used to be celebrated on the 21ſt day of *April*, from whence this Feast being ce- lebrated on the ſame Day, was called *Palilia*; in like manner as the Star called by the Modern Astronomers *Oculus Tauri*, which in ancient times used to riſe a- bout the 21ſt of *April*, was also called *Pallicium*. There are ſome others who derive it *à pariendo*, and in lieu of *Palilia* would have it called *Parilia*.

§. 3. It is the common Opinion, that *Romulus* was *Whether* the first Founder of the City of *Rome*; but *Dionysius* *Romulus* *Halicarnasseus Lib. 1.* ſays; *Historians don't agree was the* neither about the time, nor the true Founder of the City *first Foun- der of* of *Rome*. And *Plutarch in Vit. Romuli.* ſpeaks much to the ſame purpoſe; *Notwithstanding,* ſays he, *the* *most glorious Name of this City ſo much celebrated a- mong Foreign Nations, it remains as yet uncertain who was its first Founder.* *Philippus Cluverius Lib. 3. c. 2. in Ital. ant.* quotes many more Testimonies of this kind out of the ancient *Historians*; and concludes, that the fictitious Relation of the *Greeks* concerning *Romulus* and *Remus* is ſo groſs and palpable as not to be received by People of Senſe. But though it be un- deniable that the Hiſtory of *Romulus* and *Remus* is in- volved in many fabulous Circumſtances, yet this can- not be alledged as a ſufficient Reaſon to ſhake the Au-
thority

thority of so many Ancient Historians, especially since it appears very consonant to the Ancient Chronology; that about the beginning of this Epoch, from whence the Romans deduce the Origin of their City, there lived one *Romulus*.

Of the Origin of the Romans. S.4. *Justus Lipsius ad L. 12. An. Tacit.* with the rest, that call the History of *Romulus* in question, denies *Troy* to have been the Parent of *Rome*: But I cannot but agree with *St. Austin de Civ. Dei.* who begins his third Book with the following Words: *The People of Rome owe their first Offspring to the City of Troy; otherwise called Ilium.* And in *Lib. 1. c. 4.* *The People of Troy,* (says he) *the Mother of the People of Rome.* Accordingly there have not been wanting who have deduced the Genealogy of *Romulus* and *Remus* from *Aeneas* and his Posterity; and of this deduction we have given a Scheme in the following Table:

Tros is said to have had three Sons, to wit,

Ilus K. of Troy, Ganymedes that was raviſh'd and
Aſſaracus
From whom deſcended

|
Capys.

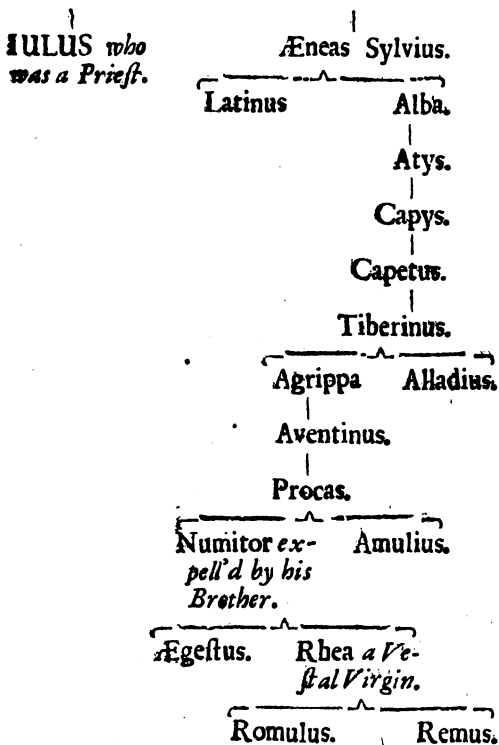
|
Anchyſes.

|
Aeneas, whoſe firſt
Wiſe was Creuſa
the Daughter of
K. Priamus: the
ſecond Lavinia,
Daughter to K.
Latinus.

Ascanias, who ſuc-
ceeded his Father
Aeneas.

Sylvius K. after his
Brother Ascanius.

I U L U S



§. 5. The Ancient Roman year conſiſted of ten Months only, and theſe neither Lunar nor Solar ones, *of the year* but regulated at the Pleaſure of the firſt Founder, *inſtituted by Romu-* March was the firſt, of 31 days; April the ſecond, of 30 days; the third was May, of 31 days; the fourth June, of 30 days; Quintilis was the fifth, of 31 days; Sextilis, the ſixth, of 30 days; the ſeventh was September, of 30 days; the eighth, October of 31 days; November the ninth, of 30 days; and December the tenth, of 31 days: The whole year conſiſting of 304 days. Feneſtella, Licinius, and Scaliger, are of Opinion, that from the time of Romulus the Roman year was divided into twelve Months: But there are ſo many of the moſt ancient Authors who confirm by their Authority our Aſſertion, that it would be ſuperfluous

perfluous to quote them here ; we will only take notice of the Words of *Ovid Lib. 1. Faſtor.*

*Tempora digereret cum conditor urbis in anno
Conſtituit meſes quinque bis eſſe ſuo ;
Scilicet arma magis, quam ſidera, Romule noras,
Curaq; ſinitimos vincere major erat.
Eſt tamen & ratio Caſar, quæ moverit illum,
Erroremq; ſuum quo tueatur, habet.
Quod ſatis eſt utero matris, dum prodeat infans,
Hoc anno ſtatuit temporis eſſe ſatis ;
Per totidem meſes à funere conjugis uxor
Suſtinet in vidua triſtia ſigna domo.*

And conſidering that the Genius of *Romulus* appeared more inclined to warlike Exploits than *Aſtronomy*, it is no great wonder if he introduced ſuch an irregular Form of year, which by reaſon of its inconveniences, was altered by *Numa Pompilius*.

*How long
Rome flouriſhed.*

§. 6. The City of *Rome* has at ſeveral times felt the direful Effects of many dangerous Revolutions, but eſpecially when *Alaric*, after a long Siege, being at laſt become Maſter of it, ruined it with Fire and Sword, in the year of *Rome*, 1162, upon which occaſion the *Goths* exerciſed ſuch unheard of Cruelties againſt the Inhabitants, as if they intended (as *Johannes Mariana Lib. 4. de reb. Hiſp.* expreſſes it) to revenge upon them all the Injuries the World had received in former Ages from the Hands of their Anceſtors.

C H A P. XVIII.

Of the N A B O N A S S A R E A N E P O C H A.

R U L E S.

1. *This Epochæ is founded upon too many Characters to be inſerted here: We will therefore only take notice of two ſorts. Among the firſt are to be accounted many Eclipſes related by Ptolomey. To the ſecond Claſs belongs*

belongs Censorinus's collating of this Epocha, with many others, Lib. de D. Nat. c. 21.

2. *From these Characters it appears that this Epocha begun in the year of the Julian Period 3867, Cycle \odot . 19. Δ . 15. on the 26th day of February, the fourth Ferja, in the Afternoon. But, because there is some Difference betwixt the years of this Epocha and the Julian years (the Nabonassarean years consisting exactly of 365 days) the Connexion of these two cannot conveniently be treated of in this place.*

§. 1. **T**HOUGH Historians have frequently made use of this Epocha, yet they are silent both as to the Author and the Occasion of its Origin. Thus much is certain; that its Beginning was fixed to some remarkable Revolution or some great Victory. The Opinion of *Dion. Petav.* seems not very improbable; to wit, that the *Babylonians* rebelling against the *Medes*, chose for their King one *Nabonassar*, whose Successors afterwards subdued both the *Medes* and *Persians*. *The first Foundari- on of this Epocha.*

§. 2. Concerning the Name and Author of this Epocha there is no small Dispute among the Interpreters. Its Origin is without question *Chaldean*; for *NABO* signifies an Idol in the *Chaldean* Tongue, as appears from *Isai. 46. 1.* from whence *Nebuchodonosor*, *Nebuzaradin*, *Nabonid*, and several *Chaldean* Names are derived. It is also beyond all question that *Nabonassar* was King of *Babylon*; but what *Funccini*, *Mercator*, and others have affirmed of him, as to his being the same with *Salmanassar*, or (as others will have it) with *Sardanapalus*, is contrary to Truth. *Of its Founder.*

§. 3. As the Disposition of the *Nabonassarean* years owes its Origin to the *Egyptians*, so many of the ancient Historians, but especially *Ptolemy*, make frequent use of this Epocha in their Computations; so that there is scarce any one Epocha which is likely to be of more use to those that are curious in Chronology, than this; especially considering that an Authentick Catalogue of the Kings of several Countries has been published out of a *Greek* Manuscript of *Ptolemy*, where- *The Useful- ness of this Epocha and the Successors of Nabonassar.*

in you may see the true Connexion of the years of the Reigns of these Kings with the years of the *Nabonassaræan* Epochæ. And this Catalogue being look'd upon as one of the most Authentick Pieces in Chronology, unto which we shall have occasion to have Recourse at several times hereafter, I judg'd it not improper to insert here without any alteration, such an excellent Monument of Antiquity.

I. The Order of the Kings of Assyria and Media.

	<i>Anni Regn.</i>	<i>Nabon. Epoch.</i>
Nabonassar	14	14
Nadius	2	16
Chinzirus and Porus	5	21
Jugæus	5	26
Mardocempadus	12	38
Arcianus	5	43
Abasileutus I.	2	45
Belibus	3	48
Apronadius	6	54
Rigebelus	1	55
Mesessimordacus	4	59
Abasileutus II.	8	67
Affaradinus	13	80
Saosducheus	20	100
Chyniladanus	22	122
Nabopolassar	21	143
Nabocolassar	43	186
Ilvarodamus	2	188
Niricassolassar	4	192
Nabonadius	17	209

II.
The Kings of Persia.

	Anni Regn.	Nabon. Epoch.
Cyrus	9	218
Cambyſes	8	226
Darius I.	36	262
Xerxes	21	283
Artaxerxes I.	41	324
Darius II.	19	343
Artaxerxes II.	46	389
Ochus	21	410
Arſtus	2	412
Darius III.	4	416

II.
The Græcian Kings.

	An. Reg.	Nab.	Philippi
Alexander M.	8	424	
Philippus Arideus	7	431	
Alexander Aegus	19	443	19

III.
The Græcian Kings over Egypt.

	An. Reg.	Nab.	Philippi
Ptolemæus Lagus	20	463	39
Ptolemæus Philadelphus	38	501	77
Evergetes I.	25	526	102
Philopater	17	543	119
Epiphanes	24	567	143
Philomater	33	602	178
Evergetes II.	29	631	207
Soter	36	667	243
Dionysius	29	696	272
Cleopatra.	22	718	294

V.

Of the Roman Kings,

	<i>Anni Regn.</i>	<i>Nab.</i>	<i>Philippi</i>
Augustus	43	761	337
Tiberius	22	783	359
Caius	4	787	363
Claudius	14	801	377
Nero	14	815	391
Vespasianus	10	825	401
Titus	3	828	404
Domitianus	15	843	419
Nerus I.	1	844	420
Trajanus	19	863	439
Adrianus	21	884	460
Antoninus.	23	907	483

C H A P. XIX.

Of the Epocha of the Conquest of Samaria by the Assyrians, and the Destruction of the Kingdom of Israel.

R U L E S.

- I. Samaria, the Capital of the whole Kingdom of Israel, was taken by the Assyrians in the sixth year of Hezekiah King of Judah, 2 Kings 18. v. 10. 2. In the ninth year of the Reign of Hosea King of Israel, 2 Kings 17. v. 1. 3. In the Reign of Salmanassar King of Assyria *ibid.* 4. Some time before Sennacherib, who in the 14th year of the Reign of Hezekiah, came up against the City of Jerusalem, 2 Kings 18. v. 13. 5. As likewise before the time of Assarhaddon the Son of Sennacherib, 2 Kings 19. v. 37. who transferred the

- the Royal Seat of the Assyrian Kings from Ninive to Babylon: For the Successor of Hezekiah, Manasseh, was carried by the King of Assyria to Babylon, 2 Chron. 33. v. 11. 6. King So reigned at that time in Egypt; as is apparent out of 2 Kings 17. v. 4.*
- II. *From these Characters we conclude that the Conquest of Samaria by the Assyrians hapned in the year of the Julian Period 3991, Cycle Q. 15.*
- D. 1.
- III. *If therefore from any certain year of the Julian To find out the Number be subtracted 3990 years; or if the same year since Epoch the beginning of the one, and the Product of the other will shew the year either of the time since the Beginning of this Epoch, or of the Julian Period.*

§. 1. IT is disputed among Chronologers who this *Salmanassar* was that conquer'd Samaria. *Eu- sebius Chron. part. 2. and Clemens Alexandrinus* found him with *Sennacherib. Funccius, Buntingus, Mercator,* and several other of the most Learned Modern Chronologers, affirm this *Salmanassar* to be the same with *Nabonassar* of whom mention is made by *Ptolemy*. But this Opinion is sufficiently refuted by *Scaliger, Calvisius* and *Behmius*; the Celestial Characters fixed by *Ptolemy* to the Times of *Nabonassar* having not the least Relation to this Hypothesis; not to mention that *Baladan* and *Merodach* reign'd at that time in *Babylon*, according to *Isai. 39. 1.* So that *Salmanassar* was not King of *Babylon*, no more than *Nabonassar* was King of *Assyria*.

§. 2. There arises also another Controversie concerning *Hosea*, who is said, *2 Kings 15. v. 30.* to have slain *Pekah* in the 20th year of *Jotham*, and to have succeeded him in the Kingdom. The 20th year of the Reign of *Jotham* was unquestionable the 4th of the Reign of *Ahaz*, for *Jotham* reigned but 16 years; and was then succeeded by *Ahaz*. So that *Hosea* began to reign the 4th year of *Ahaz*. But it being said *2 Kings 17. v. 1.* that

that in the 12th year of *Abaz*, *Hosea* began to reign, the Question is, how the beginning of his Reign can be fixed both in the 4th and the 12th year of *Abaz*? Unto which it is answered, that the beginning of the Reign of *Hosea* may be considered in a double respect. For from the 4th year of the Reign of *Abaz*, till his 12th, he reigned as Sovereign, whereas after the said 12th year he was tributary to the King of *Assyria*. 2 *Kings* 18. v. 1, 9, 10.

of King
So, menti-
oned in the
H. Scrip-
ture.

§. 3. There is no less dispute among Chronologers concerning So the King of *Agypt*, of whom mention is made in Scripture, the King who then reigned being called by some *Bochorinjalim*, and by others after another Name. To find out the truth of the matter, I lay down this for a preliminary truth, that *Cambyfes* King of *Persia*, did, according to *Eusebius* and *Herodotus*, conquer *Agypt* in the 5th or 6th year of his reign; and that the seventh year of his Reign was according to *Ptolemy* the 225th year of the *Nabonassarean* Epocha; or the 491st year of the *Julian* Period. Now in the following Table you have a Catalogue of the *Agyptian* Kings, that reigned from the year 4191 (to count backwards) to the year of the *Julian* Period 3991 (when the Destruction of the Kingdom of *Israel* hapned;) from whence it will appear, that at that time *Sabacus* King of *Ethiopia* reigned in *Agypt*. In the first Column you will see the Names, and in the second, the length of the Reigns of these Kings; in the third, the year of the *Julian* Period when they began to Reign; in the fourth, the last year of each of their Reigns; and in the fifth the several Places cited out of *Herodotus* and *Diodorus Siculus*, which confirm our Assertion. The Pages are cited out of *Herodotus*, according to the Edition of *Henricus Stephanus*, An. 1592; and out of *Diodorus Siculus*, according to the Edition of *Laurentius Rhodomannus* An. 1604.

Names

<i>Names of the An. Kings.</i>	<i>Reg.</i>	<i>Init. An. Per. Ful.</i>	<i>Fin. An. Per. Ful.</i>	<i>Testimony of</i>
Plammenitus,	0	4190	4191	Herod. p. 187
Amasis,	44	4147	4150	186
Apries,	25	4122	4147	173
Plammis,	6	4116	4122	173
Necas,	17	4099	4116	172
Plammetichus,	54	4045	4099	171
Dodecarchia,	15	4030	4045	Diodor. 59, 60
<i>Interregn.</i>	2	4028	4030	Diodor. 59
Sabacus,	59	3978	4028	Herod. 161

S. 4. *Josephus Lib. 9. c. 14. Ant.* affirms that the *Is-* How many
raelites were forced to quit their Country 947 years years the
after their going out of *Ægypt*, 800 years after the Kingdom
Death of *Joshua*, and 240 years, 7-months and 7 days of Israel
after the Division of the Kingdom under *Feroboam*: flourished.
But the Computation of *Josephus* is contradictory to
it self: for according to his Calculation from the time
of the *Israelites* going out of *Ægypt*, the Destruction
of that Kingdom must have hapned in the year of the
Julian Period 4163, and consequently later; but ac-
cording to the same Computation, from the time of the
Distribution of the Kingdom, this Destruction must have
hapned in the year of the *Julian* Period 3973, and con-
sequently sooner, than our Epocha. It is therefore
our Opinion, that (according to the Table of the
Kings of *Judah* and *Israel* which we gave above) the
whole duration of the Kingdom of *Israel* from the time
of *Feroboam* till their Destruction by the *Assyrians* was
only of 257 years.

S. 5. Concerning the place whither the ten Tribes
of *Israel* were carried into Captivity, we read thus in
the Holy Scripture, 2 *Kings* 17. v. 6. 18. v. 11. *The* Which
King of *Assyria* carried away *Israel* into *Assyria*, and the *Israe-*
put them in *Habah* and in *Habor* by the River of *Gozan*, lites were
and in the Cities of the *Medes*. From whence we con- carried.
jecture that the *Israelites* were dispersed in *Assyria*
and *Media*, and more especially in those Provinces
bordering upon the *Caspian* Sea, the *Tygris* and the
Euphrates. As to the River *Gozan*, I am of *Fuller's*

Opinion, that the said River is the same which is since called by the *Persians*, *Cyrus*, a River of *Media*.

Of the River of Gozan.

§. 6. Some of the Ancient *Jewish* Interpreters maintain that this River of *Gozan* was the *Sabbatic River*, the source of which they pretend to be near *Kalicut* in the *Indies*, which, they say is very boisterous six days in the Week, but during the Sabbath very calm: But such fabulous inconsistencies are beneath our regard.

Of the Opinion of Antonius Montezini.

§. 7. One *Aaron Levi*, alias *Antonius Montezini*, in a Treatise written Anno 1540, and dedicated to *Manasse Ben Israel*, pretends to inform the World that in the *West Indies* he had found out a most prodigious number of *Jews*, who being govern'd there by their own Laws to this day, were separated from the other *Indians* by a great River. But besides that this Impostor sufficiently contradicts himself in his Relations, making his Fellow Traveller sometimes a *Christian*, sometimes a *Pagan*, sometimes a *Jew*: Our late Voyages into those parts have sufficiently detected the Imposture. Thus much is beyond all question, that in the time of *Josephus*, the *Israelites* did not inhabit *America*, but near the River *Euphrates*. See *Joseph. l. xi. c. 5*.

The Modern Tartars are not the Offspring of the Ancient Jews.

§. 8. *Philippus Mornaus*, *Leunclavius*, *Genebrardus*, and *Postellus* in his Description of *Syria*, are of Opinion, that the *Turks* and *Tartars* owe their Origin to the *Jews*, which they gather from the Multitude of *Jews* living in *Russia*, *Lithuania*, and some other of the most Northern parts of *Europe*; and from some Words, such as *Dan*, *Zabulon* and *Naphthali*, which they say are used to this day among the *Tartars*, deducing the Etymology of the Word *Tartars* from the *Syriack* Tongue, as signifying the *Remainders*: and that of *Turk* as signifying an *Exile* in the *Hebrew* Language: But this is contrary to the most Authentick Histories of those Parts, which deduce the Origin of the *Tartars* from the *Scythians*, the Posterity of *Japhat*, not of *Shem*. And as to the Etymology of the Words they are egregiously mistaken, for the Word *Tartar* would rather signify Abundance than Remainder, if it were derived from the *Syriack*; and 'tis plain that *Paulus Venetus* who liv'd many years in the Court of the great Cham of *Tartary*, and the other Travellers, never

never heard of any *Danites* or *Naphtalites* in that Country. 'Tis true, the *Tartars* were circumcised before *Mahomet's* time, but that does not prove 'em *Jews*, no more than the *Egyptians*, who were likewise circumcised. Nor does the plenty of *Jews* in the Northern Countries adjacent to *Tartary*, argue any thing else, than that they resort to those Countries where they meet with the least oppression.

§. 9. Concerning those Colonies that were sent by the Kings of *Assyria* and *Samaria*, we read thus in the Holy Scripture, 2 Kings 17. v. 24. *And the King of Assyria brought Men from Babylon, and from Cuthah, and from Hava, and from Hamah, and from Sepharvaim, and placed them in the Cities of Samaria, instead of the Children of Israel; and they possessed Samaria, and dwelt in the Cities thereof.* Among all these the *Chutæans* were the most celebrated, according to the Testimony of *Josephus* L. 9. c. ult. Colonies, says he, were sent out of *Persia*, but especially from the Country bordering upon the River *Cutah*, which fixed their Habitations in *Samaria*, and the other Cities of *Israel*. And these *Cuthæans* were mortally hated by the *Jews*. of the Colony sent by the Assyrians to Samaria.

§. 10. The great and noble *Asnaphar* mentioned in the Holy Scripture, *Ezr.* 4. v. 10. is by *Reinertus Reineccius* and others, taken for the same with *Shalmanassar*, by others for *Sennacherib*; but it appears sufficiently out of the second Verse of the same Chapter of *Ezra*, that this *Asnaphar* was no other than *Assarhaddon*. of Asnaphar mentioned in the Scripture.

§. 11. Tho' 'tis plain that the destruction of *Samaria* happen'd about twenty odd years after the first year of the Reign of *Ahaz*; yet *Isaiah* in that very Reign Prophesies c. 7. v. 8. That 'twould then be 65 years before *Ephraim* should be destroyed from being a People. To resolve this seeming contradiction, the *English* Commentators alledge, that there continued some remains of the *Israelitick* Republick for 30 years after the destruction of *Samaria*. But the History of the destruction of *Samaria* not favouring that allegation, we choose to say with *Hieronymus*, that the Prophet here means that 65 years would elapse between the noted Prophecy of *Amos* (published *Amos* c. 1. v. 1. c. 5. v. 1, 2.) and the destruction of *Samaria* therein foretold.

C H A P.

C H A P. XX.

Of the Epocha of NEBUCHADONOSOR, who in the Holy Scripture is called Nebuchadnezzar.

R U L E S.

- I. *The beginning of this Epocha is to be regulated in such a manner as not to be contradictory to the Holy Scripture, to the before-mentioned Catalogue of the Kings of Ptolemy, or to the Authentick History of Berosus. 2. The fourth year of King Jehoiakim is coincident with the first year of the Reign of Nebuchadnezzar, Jer. 25. 1. 3. It was in the 8th year of the Reign of Nebuchadnezzar, that Jehoiachin, upon the persuasion of Jeremiah the Prophet, surrender'd himself to that King, who carried him to Babylon, 2 Kings 24. 12. 4. The Destruction of the City of Jerusalem hapned in the 19th year of the Reign of Nebuchadnezzar, 2 Kings 25. 8. Jer. 52. 12, 29. 5. The 37th year after the Captivity of Jehoiachin is coincident with the first year of the Reign of Evilmerodac, 2 Kings 25. v. 27. 6. and with the 127th year of the Nabonassarean Epocha. 7. In the same year hapned an Eclipse of the Moon, according to Ptolemy Lib. 5. which was coincident with the 22d of April, in the 4093 year of the Julian Period.*
- II. *From these Characters we gather that the first year of the Reign of Nebuchadnezzar was coincident with the 4106th year of the Julian Period, Cycle ©. 12. 2. 2.*

III. If

III. If therefore the 4105 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of this Epoch; and if the said 4105 years be added to the years of the Epoch, the Product will be correspondent to the year of the Julian Period.

Any certain year given of the Jul. Period to find the beginning of this Epoch.

§. 1. BESIDES what the Sacred History furnishes us withal concerning the Chaldean Kings, Ptolemy, the Fragments of Berosus in Josephus Lib. 1. against Appion, and those of Megasthenes in Eusebius, Lib. 9. c. 4. de prep. Evang. are such precious Monuments of Antiquity in relation to the Chaldean Monarchy, as are not sufficiently to be valued.

Of the History of the Chaldean Kings.

§. 2. Johannes Annius an Italian Monk, seeing that the Books of Berosus, Megasthenes and Manethon were in great esteem among the Learned, has endeavour'd to impose some fictitious pieces under their Names upon the World; to wit, the five Books of Berosus of the Antiquity of the World, Manethon's Supplement to Berosus, Megasthenes his Annals of Persia, &c. with his Commentary upon 'em. But this Imposture has been discovered long ago, especially by the difference that appears betwixt his Chronological Computations, and those extant in the fragments of Berosus and Megasthenes.

Of the supposititious Writings published by Annius.

§. 3. The Etymology of Nebuchadnezzar some deduce from the Chaldean NABO, which signifies as much as an Idol, Isa. 46. 1. The Words Nebuzaradan, Nabonides, Nergal Sharezer, &c. are accounted for after the same manner, as being derived from the Idols; it being usual among the Chaldeans to derive their proper Names from their Idols, as the Jews compounded their proper Names from the Name of God.

Of the Etymology of Nebuchadnezzar.

§. 4. Funccius, Mæstlinus and Hainlinus are of opinion that Shalmanassar of whom mention is made in the Holy Scripture, is the same with Nabonassar, mentioned by Ptolemy; and that the beginning of the Babylonian Captivity ought to be fixed to the time of the destruction of Jerusalem, and consequently to the 19th year of the Reign of Nabopolassar, whom they therefore take to be the same with the Scriptural Nebuchadnezzar. But it is sufficiently apparent out of Berosus that

Whether Nebuchadnezzar and Nabopolassar are the same.

that *Nebuchodonosor* the Son of *Nabopolassar* carried the *Jews* into Captivity, and that *Nebuchodonosor* is the same with *Nebuchadnezzar*.

of the time of their reign of *Nebuchadnezzar*. S. 5. And there is an exact Harmony in the Computation of the years of *Nebuchadnezzar*, betwixt the Holy Scripture and the Fragments of *Berosus*; both making the length of his Reign 43 years: For the first year of the Captivity of *Jehoiachin* was the eighth of *Nebuchadnezzar*, 2 *Kings* 24. v. 12. and the 37th of his Captivity was coincident with the first year of *Evilmerodach*, 2 *Kings* 25. 27. *Jer.* 52. v. 31. From whence it is evident that the foregoing year being the 36th of the Captivity of *Jehoiachin*, was the 43d and last of *Nebuchadnezzar*.

of the difference of the Names of the Chaldean Kings. S. 6. There is a remarkable difference in the Names of the *Chaldean* Kings betwixt the Sacred and prophane History. But it appears sufficiently out of the History of *Daniel* and his Companions, that it was the custom of the *Chaldeans* to change their Names.

Of the vacancy of the Throne in the Reign of *Nebuchadnezzar*. S. 7. There is no question but that during the Septennial Vacancy of the Throne under the Reign of *Nebuchadnezzar*, when he was driven from among the Sons of Men, *Daniel* 5. v. 21. the Queen in Conjunction with the chief Men of the Kingdom, had the supreme Administration of Affairs. *Herodotus* speaks much in commendation of a certain *Babylonian* Queen, called *Nitocris*, who perhaps was the Queen Consort of *Nebuchadnezzar*.

of the difference of the Annals of these Kings. S. 8. There is also some difference in the Annals of the *Babylonian* Kings; for the same year which *Daniel* calls the third of *Jehoiakim*, is called by *Jeremiah* the fourth of *Jehoiakim*. And in the *Ptolemean* Catalogue *Nabopolassar* has no more than 21 years assigned him for his Reign; whereas in the Fragments of *Berosus* his Reign is extended to 29 years. Unto which we answer, First, that sometimes current years are taken for compleat ones. Secondly, that sometimes two reigned together at the same time; and Thirdly, that Historians have not been always alike careful in setting down the exact number of years.

What Epoch is the 30. year mentioned *Ezek.* 1. 1. belongs to. S. 9. The 30th year mentioned *Ezek.* 1. 1. seems to be the 30th year of the Epocha of *Nabopolassar*, for tho' *Nebuchadnezzar* was then on the Throne, 'tis possible his Father might reign with him, or at least that

that after his Death the calculation might be continued upon the years of his Reign, as being the most known.

CHAP. XXI.

Of the Epocha and Interval of the 70 years of the Babylonian Captivity mentioned 2 Chron. 36. v. 20, 21. Jer. 25. 11. c. 29. v. 10, &c.

RULES.

1. *This Epocha or Interval ought to be adjusted according the Testimony of the Holy Scripture, in the Chronicles, Jeremiah and Ezekiel.*
2. *The beginning of this Epocha ought to be fixed to the time at which the greatest part of the Jewish Nation, together with their King, were carried into Captivity.*
3. *When those were carried away Captives, to whom Jeremiah writ his Epistle, from the first Verse to the 11th of the 24th Chapter.*
4. *When those were carried away Captives, of whom many returned afterwards, ibid. and Cap. 25. v. 5.*
5. *When King Jehoiachin was carried into Captivity, to wit, in the 8th year of the Reign of Nebuchadnezzar, 2 Kings 24. v. 12.*
6. *It was in the 9th year of the Captivity that the Babylonian King sat down before Jerusalem, Ezeck. 40. 1. which was likewise the 9th of the Reign of Zedekiah, Jer. 39. v. 1.*
7. *The first year of the Destruction of the Temple was the 12th of the Captivity, Ezeck. 33. v. 21.*
8. *The 25th year of the Captivity was coincident with the 14th year of the Desolation of the Temple of Solomon, Ezeck. 40. v. 1.*
9. *The 5th year of the Captivity seems to be made coincident with the 30th year of Nabopolassar by Ezekiel c. 1. v. 1, 2.*
10. *In the 70th*
and

and last year of the Captivity, Cyrus was Monarch, not only over Persia, but also over Babylon, and almost all Asia; so that he might well make use of these Words: The Lord God of Heaven hath given me all the Kingdoms of the Earth *Ezr.* 1. 2.

II. From these Characters we gather that the first year of the Captivity was the 4113 of the Julian Period, Cycle \odot . 25. 9. and that the said Interval ended in the year 4183 of the Julian Period.

III. If therefore 4113 or 4183 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the Beginning or End of this Interval. And if the said Numbers be added to the years of the Beginning or End of this Epocha, the Product will be correspondent to the year of the Julian Period.

Of the differences concerning the true beginning of this Epocha

§. 1. There are some who begin this Epocha of the 70 years Captivity in the 13th year of *Josiah*, and end it with the first year of the *Persian Epocha*, or the Reign of *Cyrus*. They were misled into this error, by *Jeremiah's* mentioning the 13th year of *Josiah*; and the apparent running of 70 years from thence to the beginning of the *Persian Epocha*. But it being evident, that in the 70th year after the 13th of *Josiah*, *Cyrus* (tho' at that time King of *Persia*) was not Sovereign of *Babylon*; how could he without the approbation of the King of *Babylon* release the *Jews* from their Captivity?

Whether the Captivity began with the 3d or 4th year of *Jehoiakim*

§. 2. *Behmius*, *Dionysius Petavius*, *Robertus Bailius*, *Vossius*, *Simson*, and *Beroaldus* with his Followers, fix the beginning of this Epocha in the 3d or 4th year of King *Jehoiakim*; but it appears to me, that *Jehoiakim* was never carried to *Babylon* as a Captive, but that he reigned eleven years, and was only tributary three years to *Nebuchadnezzar*, who also made War upon his Son, because the Father had refused to obey his Commands: so that it was *Jehoiachin*, who, with the whole Royal Family, and many thousand other

Jews

Jews, were carried into Captivity, 2 Kings 24. v. 12. And before that time we read of no Captivity; neither does *Jeremiah* in his exact List of the Captivities made in *Nebuchadnezzar's* time, mention that of *Jehoiakim*, which is pretended to happen in the first year of *Nebuchadnezzar*. In fine, the Scripture says no more than that *Jehoiakim* was subdued by *Nebuchadnezzar*, and not that he was carried off in Captivity. There is but one Objection of any moment against this advance; which is, that if the beginning of this Interval of 70 years be computed from the Captivity of *Jehoiachin*, the same will not exactly correspond in its Period with the Epocha of *Cyrus*; but this Objection shall be answered hereafter in its proper place, when we come to treat of the *Babylonian* Epocha of *Cyrus*.

§. 3. *Eusebius*, *Sulpitius Severus*, *Johannes Func-* Whether is
cious and *Hainlinus*, begin this Epocha of 70 years began from
from the time of the first destruction of the City of the first de-
Jerusalem; but they have been sufficiently refuted by struction of
Johannes Behmius Man. Chronol. p. 107. Besides that *Jerusalem*
Funcius founds this Hypothesis upon another no less
erroneous; to wit, that *Nebuchadnezzar* mentioned
in Scripture, is the same with *Ptolomy's Nabopolassar*.

§. 4. Those who maintain that the beginning of the 70 years Captivity is to be fixed in the fourth year of *Jehoiakim*, pretend the two Prophets *Jeremiah* and *Ezekiel* differ in their Computation, as to the begin- Of the pre-
ning of this Captivity; to evince which, they have mended def-
invented four several transmigrations of the *Jews*: But ference be-
without entring upon a dispute concerning the reality twixt *Jerem-*
of these several Captivities, it seems very improbable miah and
that *Ezekiel* who was contemporary with *Jeremiah*, *Ezekiel*.
and writ his Prophecy after him, should have insert-
ed a different Computation from the first, and have
relinquished a certain established Epocha to introduce
a new one; which could not but involve their Pro-
phesies in great obscurity and difficulties. The Cha-
racter which *Ezekiel* fixes to his Epocha, when he calls
it *our Captivity*, puts it beyond question, that he meant
not a private but a general Captivity, which he plain-
ly refers to the time of *Jehoiachin*; so that *Jeremiah*
must be understood of the same period of time.

§. 5. There

Of the passage in Zechariah concerning the 70 years.

S. 5. There is also some dispute concerning the 70 years mentioned by *Zechariah* c. 1. v. 12. The Words are as follows : *O Lord of Hosts, how long wilt thou be unmerciful to Jerusalem, and to the Cities of Judah, with whom thou hast been displeased these 70 years: And c. 7. v. 5. When ye fasted and mourned in the fifth and seventh Month, even these 70 years.* Since *Zecharias* lived in the time of *Darius*, and in the 2d year of his Reign had this Vision c. 1. v. 1, 7. and seems to fix the last Period of the 70 years Captivity to his time, some have from thence taken occasion to 'begin this Epocha from the total Destruction of the City of *Jerusalem*. But if we consult the Original Text, it will be apparent, that the Prophet does not speak of the 70th year, but of 70 years which were elapsed before his time.

How to reconcile the Prophecy Jer. 27. 7.

S. 6. It appears from the Fragment of *Berosus*, that the *Jews* were under servitude to *Nebuchadnezzar*, *Evilmerodach*, *Neriglissor*, *Balthasar* and *Darius*: Whereas the Prophet *Jeremiah* seems to insinuate that they served only three Kings, in these words; *Jer. 27. 7. And all Nations shall serve him and his Son, and his Sons Son, until the very time of his Land come also.* But the truth of the Prophecy may be vindicated without invalidating the Fragment, for 'tis a standing Rule, *Unius positio non est alterius exclusio*; besides that there were but three Hereditary Kings, to whom the *Jews* were subject, namely *Nebuchadnezzar*, *Evilmerodach* and *Balthasar*; for *Neriglissor* was only *Balthasar's* Guardian, and *Darius* the *Median* was a Foreigner.

C H A P.

C H A P. XXII.

Of the Epocha of the Destruction of the Temple of Solomon.

R U L E S.

1. The Destruction of this Temple hapned; 1. in the 11th and last year of King Zedekiah, 2 Kings 25. v. 2. Jer. 34. v. 2. c. 52. v. 5. 2. In the 11th of the Captivity of Jehoiachin, when Ezekiel was likewise carried away to Babylon, who in the next year, being the 12th of the Captivity, was informed of the Destruction of the City, Ez. 33. v. 21. 3. In the 19th year of the Reign of Nebuchadnezzar, 2 Kings 25. v. 8. Jer. 32. v. 1. c. 52. v. 12. 4. The year of the Destruction of the Temple was the last of the Interval of the 390 years of the Iniquity of the House of Israel, Ez. 4. v. 5. 5. In the same year the Jews made a Covenant to observe the Sabbatic year, and proclaimed Liberty to their Men-Servants and Maid-Servants, according to God's Institution, Deut. 15. v. 13. Jer. 34. 6. The year of the Destruction of the Temple is coincident with the third year of the 57th Olympiad, according to Eusebius Chron. lib. post. 7. By the unanimous consent of the most authentick Historians and Chronologers, whose Computations are founded upon the true Connexion of the before enumerated Epochas, and the Catalogue of the Kings of Judah, the Destruction of the Temple of Solomon hapned in the 428th year after it was first built. 8. It hapned at the time when ~~✓~~ A P H R E S whom Herodotus calls Apries, reigned in Egypt, according to Clemens Alexandrinus and Eusebius. The Fall of this King is described by Herodotus consonant to the

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Prediction of Jeremiah, who calls him King Pharoah-hophra, c. 44. v. 30. 9. The Temple of Jerusalem was laid in Ashes betwixt the 9th and 10th day of the Month Ab, the fifth Month in the Ecclesiastical year, Jer. 52. v. 12. 10. The first Destruction of the Temple hapned on the same day of the Month that the second Temple was burnt by the Roman Soldiers; Jos. l. 7. c. 9, 10.

II. *From these Characters we gather that the Destruction of the Temple of Solomon hapned in the year of the Julian Period 4124, Cycle ①. 8. ②. 1. on the first day of August, being the 6th Feria.*

III. *If therefore 4123 years and 7 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since this Epocha. And if the Number of 4123 years and 7 Months be added to the known year of this Epocha, the Product will be correspondent to the year of the Julian Period.*

The Destruction of the Temple hapned in the Sabbatic year. S. 1. **A**S it is evident out of *Jeremiah, Chap. 34,* that the year of the Destruction of the Temple was a Sabbatic year: So *Laurentius Codomannus, Michael Mæstlinus and Jacobus Hainlinus,* make the same year a Jubilean year: But their Hypothesis being founded upon the Manumission of Servants, which according to the Mosaic Law was not only performed in the Jubilean, but also in the Sabbatic year, is not convincing enough to make us adhere to their Opinion: For it is expressly said in *Deut. 15. 1. 12. And if thy Brother, a Hebrew Man or Hebrew Woman, be sold unto thee, and serve thee six years; then in the seventh thou shalt let him go free from thee. See Behnius L. 1. Manud. Chron. p. 79.*

Of Vaphres the Egyptian King.

S. 2. Concerning the Synchronism of the Egyptian King VAPHRES, and the destruction of Jerusalem, both *Clemens Alexandrinus and Eusebius* do agree: For the first makes the second year of this King coincident with the seventh year of the Reign of Nebuchadnezzar; and the second makes the seventh year of

of the Reign of *Vaphres* coincident with the second year of the forty seventh Olympiad, with the eleventh year of the Reign of *Zedekiah*, with the eighth of *Astyages*, and the twenty eighth of *Tarquinius Priscus*; besides that, the History of this King agrees exactly with the Prophecy of *Jeremiah*, cap. 24. v. 30. Thus saith the Lord, behold I will give Pharaoh hophra King of Egypt, into the Hand of his Enemies, and into the Hand of them that seek his Life, &c. For according to *Herodotus Lib. 2.* he was taken Prisoner by *Amasis*, who headed his Rebellious Subjects, and delivered him into their hands, who strangled him.

§. 3. *Jeremiah* c. 28. v. 1. speaks of a fourth year, in the beginning of the Reign of *Hezekiah*, as preceding the destruction of the Temple but a short while. Now this 4th year can't be the fourth of *Hezekiah*, because it is said to be in the beginning of his Reign; neither will the Chronological measures allow it to be the fourth of the *Babylonian Captivity*, or of *Nebuchadnezzar*, or of any other known Epoch; for which reason it would seem that the Prophet meant the fourth year in the Sabbatick Cycle, which was coincident with the first year of *Hezekiah*, by reason that the eleventh and last year of his Reign was Sabbatick, as being the year of the destruction of the Temple.

§. 4. The twenty seventh year in which the Prophet *Ezekiel* was acquainted from Heaven with the overthrow of the King of *Egypt*, seems to be the next year in which the destruction of the Temple happened, being the 28th.

C H A P. XXIII.

Of the Persian Epocha of Cyrus.

- I. Cyrus began his Reign in Persia, 1. in the 35th year of the Reign of Astyages, according to Herodotus. 2. In the 29th or 30th year before his death, according to Herodotus and Ctesias. 3. In the first year of the 55th Olympiad, according to Diodorus, Thallus, Castor, Polybius, and Phlegon, cited by Eusebius Lib. 10. de præp. Evang. 4. The seventh year of Cambyses, which was the 37th since the beginning of this Epocha, was the 225th of the Nabonassarean Epocha, at which time there happened an Eclipse of the Moon, according to Ptolemy Lib. 5. 5. The 20th year of the Reign of Darius Hystaspes, being the 58th since the beginning of the Reign of Cyrus in Persia, is coincident with the 246th year of the Nabonassarean Epocha, when there hapned another Eclipse of the Moon according to Ptolemy. 6. The 31st year of the same Darius Hystaspes, or the 69th since the beginning of the Persian Epocha of Cyrus, was the 257th year of the Nabonassarean Epocha, in which, according to Ptolemy, there hapned another Eclipse of the Moon. 7. The ancient Persian Empire stood from the first year of the Reign of Cyrus 228 years, according to Agathias.
- II. From these Characters we gather that the first year of the Reign of Cyrus was coincident with the 4155 year of the Julian Period, or at least, with the latter end of the 4154th year, Cyc. ©. 10. 13.

III. If

III. If therefore 4154 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Persian Epoch of Cyrus. Or if 4154 years be added to the known year of the said Epoch, the Product will be correspondent to the year of the Julian Period.

§. 1. *Beroaldus*, with some others, is of Opinion, that the ancient History of the Persian Empire is involved in so many fictitious Relations by the Greeks, that it is less difficult in our Eye to judge of the Truth of that History, than it was at the times of *Herodotus*, *Josephus*, *Manetho*, *Megasthenes* or *Ctesias*, to whom we are beholding for the most ancient Monuments of Antiquity in the Persian History. But they seem to be too severe in their Judgment, it being beyond all question, that these, as well as many others of the ancient prophane Historians, have confirmed their Computations by undeniable Celestial Characters; and therefore are not to be absolutely rejected, by reason of the mixture of some fabulous relations.

§. 2. There is not any other Epoch which is so well established by the general consent of all the ancient Historians in reference to the time of the Olympiad's, than the Persian Epoch of Cyrus; for they all agree, that Cyrus began his Reign in Persia at the time when the fifty fifth Olympiad was celebrated in Greece.

§. 3. But concerning the years of his Reign, and his Death, there are various Opinions. *Lucianus* allows him a hundred years, and *Cicero* Lib. 1. de *Divin.* threescore and ten; of which he reigned 30 years; But as this Epoch is founded upon the time of his Reign, and not of his Life; so it is sufficient for us to know, that according to *Ctesias*, *Dionysius*, *Iustinus*, *Eusebius* and *Clemens Alexandrinus*, Cyrus reigned in all 30 years. *Herodotus* speaks of 29, and *Sulpitius* of 31 years.

Concerning
the differ-
ent Opini-
ons of Xe-
nophon
and Hero-
dotus a-
bout Cy-
rus.

§. 4. There is a remarkable difference betwixt the Chronological Computations of *Xenophon* and *Herodotus* concerning the Reign of *Cyrus*. For *Xenophon* makes *Astyages* the last but one among the *Median* Kings; whereas *Herodotus* affirms him to have been the last. *Xenophon* relates that *Astyages* died in Peace when *Cyrus* was but very young, leaving the Kingdom to his Son *Cyaxares*; but *Herodotus* says, that *Cyrus* conquered *Astyages*. *Xenophon* says, that the Father of *Cyrus* was one of the Princes of *Persia*, descended from *Perseus*; and that he had all the advantages of a most generous Education in his Fathers and Grandfathers Court: whereas *Herodotus* makes him the Son of one *Cambyfes* of an ignoble Birth; and says that without the knowledge of his Grandfather he was educated among the Shepherds. *Xenophon* allots no more than 7 years for the Reign of *Cyrus*; but *Herodotus* 29. The first says he died in his Bed; the last, that he was slain in the War against *Tomyris* the Queen of the *Massagetes*. In answer to which we will alludge the Words of *Cicero*: *Cyropaedia Xenophontis non ad fidem historicam, sed ad effigiem justī imperii atque optimi principis est conscripta: i. e. Xenophon's Cyropaideia was not writ for an exact History, but for the model and portraiture of a just Government and an excellent Prince.*

Of the Suc-
cessors of
Cyrus and
the durati-
on of the
Persian
Empire.

§. 5. The dispute is not less among the Chronologers concerning the Succession and true Computation of the years of the *Persian* Monarchs, in order to reconcile prophane History with the Sacred Writ. The *Jews* allow of no more than four *Persian* Kings mentioned in the Scriptures: *Beroaldus* and his Followers don't contract the *Persian* Monarchy into so narrow a compass, allowing 130 years to the Empire, but they cannot agree in the Chronological Computation, and what Character to allot to each of these Monarchs, as may be seen out of the following Table, set down by *Beroaldus*:

1. Cyrus Major.
2. Assuerus Artaxerxes.
3. Darius Affyrius.
4. Artaxerxes Pius.
5. Xerxes the Terror of Greece
6. Artaxerxes Longimanus.
7. Darius Nothus.
8. Artaxerxes Mnemon.
9. Ochus.
10. Arses, *alias* Arfanus.
11. Darius Codomannus, Son of Arfanus, Brother to Ochus.

But if we follow the *Ptolemean Catalogue*, *Herodotus*, *Thucydides*, *Ctesias*, *Justin*, *Diodorus*, *Berosus*, and many others, the following Table drawn from thence affords an exact Account of the Succession and Chronology of the *Persian Kings*:

	Compleat years.
1. Cyrus Major reigned	29
2. Cambyfes cum Magis	8
3. Darius Hystaspes,	37
4. Xerxes,	21
5. Artaxerxes Longimanus,	40
6. Darius Nothus,	19
7. Artaxerxes Mnemon,	43
8. Ochus,	23
9. Arses,	3
10. Darius Codomannus,	5

The Total Sum of the Years of the } 228
Persian Kings,

s. 6. The Character mentioned by *Plutarch in vit. Of the last Alexand.* for the last year of the Reign of *Darius* Period of *Codomannus*, strengthens our Opinion concern- the Persian ing the duration of the *Persian Empire*: For he says, *Monarchy.* That eleven days before the last Battle betwixt *Darius* and *Alexander*, there hapned an Eclipse of the Moon in the Month *Boedromion*; which according to the true Astronomical Calculation, was in the 446th Olym.

Olympian year, or the second year of the 112th Olympiad, on the the twentieth day of September : And this evidently proves the mistake of *Beroaldus*, who affirms, that the Death of *Darius* hapned in the first year of the 113th Olympiad. If therefore a true Ballance be made betwixt the 217th Olympian year, being the first of the 55th Olympiad, when *Cyrus* began to reign in *Persia*, and the 446th Olympian year, it will demonstratively appear, that the *Persian* Empire, according to our Assertion, flourished about 228 or 229 years.

C H A P. XXIV.

Of the Babylonian Epocha of Cyrus, and the End of the first Monarchy.

R U L E S.

1. *Cyrus put an end to the first Monarchy by the Conquest of Babylon, under the Reign of Darius Medus, who being called in prophane History Nabonnedus, succeeded Balthasar in the Babylonian Empire, according to Berosus, Herodotus, Ptolemy, and many others.*
2. *Cyrus marched with a vast Army out of Persia, and after having carried Fire and Sword thro' the rest of Asia, attack'd Babylon in the 17th year of Nabonnedus, according to Berosus.*
3. *From the first year of the Babylonian Epocha of Cyrus till the beginning of the Reign of Cambyfes, according to the Celestial Characters mentioned by Ptolemy, are accounted 9 years.*
4. *From the beginning of the Nabonassarean Epocha till the time of Cyrus, are accounted by Ptolemy 209 years.*
5. *From these Characters it is concluded, that the first year of the Babylonian Epocha of Cyrus, mentioned in prophane History, was coincident with the*

4176th year of the Julian Period, Cycl. ☉. 4.

D. 15.

6. If therefore 4175 years be added to any certain year of the Babylonian Epocha of Cyrus, according to the Calculation of the prophane Historians, the Product will shew the year of the Julian Period. And if the said 4175 years be subtracted from the known year of the Julian Period, the Residue will shew the year since the beginning of this Epocha.

§. 1. **T**HERE are some who don't allow of any difference betwixt the Persian and Babylonian the Baby- Epocha of Cyrus; but maintain, that in one and the same year he made himself Master of Persia, Media, Persian Assyria and Babylon; which being repugnant to all the best Monuments of Antiquity, it is a wonder to me how some among the Learned could be misguided into this Opinion. *Whether the Persian Epocha of Cyrus be the same.*

§. 2. There are some who affirm that Balthasar was the last King of Babylon, who was vanquished by Cyrus in Conjunction with Darius the King of the Medes; being misguided by the Authority of *Josephus Lib. 10. c. 12. Ant.* whose Words are as follows: Abilamardach died in the 18th year of his Reign, and was succeeded by his Son Niglifar, who reigned 40 years. After his Death succeeded his Son Labosfordach, who dying about 9 Months after, the Kingdom was devolved to Balthasar, whom the Babylonians call Naboadel. He was engaged in a bloody War against Cyrus King of Persia, and Darius King of Media; and whilst he was besieged in Babylon, was surprised by a most prodigious Vision; and not long after both Balthasar and the City fell into the hands of Cyrus King of Persia, who took Babylon in the 17th year of the Reign of Balthasar, &c. But *Josephus* is mistaken in this Relation, as appears out of the Fragments of the true *Berosus* inserted by *Josephus* himself, *Lib. 1. contra App.* For this Labosfordach mentioned by *Josephus* is no other than Balthasar: Neither did the Conquest of Cyrus happen under his Reign. Besides, Darius the Median did not conquer the Kingdom of Babylon; but, according

cording to *Berosus* and *Megasthenes*, received the Crown as tendered to him.

Whether
Darius
Medus is
the same
with Na-
bonnidus.

§. 3. It is also called in Question by some, whether *Darius* the *Median* mentioned in the Scripture, is the same with *Nabonnidus*, mentioned by *Herodotus* and other Historians; because that *Nabonnidus* is called by *Berosus*, the *Babylonian*; but *Darius* is surnamed the *Median*: But in regard that *Darius* is mentioned in Scripture as the immediate Successor of *Belsazar* (who in prophane History is called *Labofardach*) and that the other Historians have made *Nabonnidus* (or *Laponytus* as *Herodotus* calls him) immediate Successor to *Labofardach*, it seems more than probable that these two Names belong to one and the same Person. Some alledge to support the distinction between *Darius* and *Nabonnidus*, that *Berosus* calls *Nabonnidus* a *Babylonian*; but the allegation is false, for he only says of him, τὸς τῶν ἐν Βαβυλῶνος, which imports no more than his frequenting the *Babylonian* Court: Besides, *Megasthenes* says of the *Babylonians*; They declared *Nabonnidus* a *Foreigner* their King.

Of the Opin-
ion of Xe-
nophon
concerning
Darius
Medus.

§. 4. *Henricus Buntingus*, with some others, relying upon the Authority of *Xenophon*, would make this *Darius Medus* the same with *Cyaxares*, mentioned in prophane History. But concerning the Authority of *Xenophon* we have spoke sufficiently before.

Darius
Medus was
not the Son
of Astya-
ges,

§. 5. There are also many learned Authors, who being misled by *Josephus*, would have this *Darius* to have been the Son and Successor of *Astyages*, and Uncle to *Cyrus*. But tho' *Darius* was originally of *Media*, *Dan. 9. ver. 1.* yet he is not called King of *Media*, but of *Chaldea*; and *Justin* sufficiently contradicts this Opinion, when he says, *Astyages had no Male Issue*.

Of the Con-
quest of
Babylon.

§. 6. According to *Berosus*, whose Fragments are inserted by *Josephus*, *Cyrus*, after he had vanquished *Darius*, besieged the City of *Babylon*; which being well provided with Provisions sufficient to sustain a long Siege, the Inhabitants bid Defiance to the *Persians*, who at last having found means to turn off the River *Euphrates*, (which runs thro' the City) by diverting its course into the adjacent Marshes, surprised the City. *Herodotus* relates, that the *Persians* the

the better to put their design in Execution, had pitched upon a Day, on which being one of the Festivals among the *Babylonians*, they were busied in Dancing and other Jollities. The Prophet *Isaiah* c. 44. v. 27. seems to have foretold this Diversión of the River *Euphrates*, when he says of *Cyrus*, *That saith to the Deep, be dry; and I will dry up thy Rivers*: As the Conquest of *Babylon*, in the Absence of their King, was foretold by *Jeremiah* c. 51. v. 31. *One Post shall run to meet another, and one Messenger to meet another, to shew the King of Babylon that his City is taken at one end, and that the passages are stoppt, and the Reeds they have burnt with Fire, and the Men of War are affrighted, &c.*

5-7. There is also a contest among Chronologers whether *Cyrus* conquered the *Babylonian* Empire after he had vanquished *Cræsus* or before. *Justin* relates, that *Cræsus* assisted the *Babylonians* against *Cyrus*; who, after the Conquest of *Babylon*, marched into *Lydia* against *Cræsus*, and took him Prisoner. But *Herodotus* says expressly, that *Cyrus* vanquished *Cræsus* before the Conquest of *Babylon*; and *Eusebius* *Chronic.* and *Julius Solinus* Cap. 7. agree, that the Conquest of *Lydia* hapned in the first year of the 58th Olympiad. *Jeremiah* c. 15. v. 26. seems to favour the last Opinion; when after he had mentioned all the other Kings before, he says thus of the King of *Babylon*; *And the King of Sheshach shall drink after them.*

§. 8. Some Chronologers make the first year of the *Babylonian* Epocha of *Cyrus* coincident with the same year that the Scriptures call the First year of *Cores*. To justify their assertion they alledge, that to reckon backwards from the fourth year of King *Jehoiakim* (when according to the Opinion of some, the Flower of the *Jewish* Nation was carried into Captivity by *Nebuchadnezzar*) to the first year of the *Babylonian* Epocha of *Cyrus*, compleats exactly the time of 70 years; and that the Conquest of *Babylon* by *Cyrus*, ought to suit in time to his Deliverance of the *Jews* out of their Captivity, foretold by *Jeremiah* c. 25. v. 12. *And it shall come to pass when 70 years are accomplished, that I will punish the King of Babylon and that Nation, saith the Lord, for their Iniquity, and the Land of the Chaldæans; and will make it perpetual Desolations.* But I must needs give the preference to

to the Opinion of *Scaliger*, who makes a difference betwixt the prophane *Era* of *Cyrus*, and that of the Scriptures. For it being evident out of *Ezekiel* c. 24. v. 1, 2. c. 33. v. 21. c. 40. v. 1. and several other passages quoted before Chap. 22. that the 70 years Captivity mentioned as terminating in the first year of *Cores* must commence from the deportation of *Jehoiachin*; 'tis not possible to make up 70 years from the time of *Jehoiachin* to the prophane *Babylonian Era* of *Cyrus*. Besides, if the Scriptural first year of *Cores* were coincident with the first year of the prophane *Babylonian* Epocha, since by the consent of most Historians *Cyrus* reigned 9 years after, it is very probable that the *Jews* would not have neglected in all this time to rebuild the Temple; especially, since it is evident out of *Ezra* c. 2. v. 3. that *Cyrus* never recalled the Edict made on their behalf. For which Reason it appears more probable that the first year of *Cores* mentioned in Scripture, was not long before his Death, it being else very difficult to imagine how *Cambyfes* the Successor of *Cyrus* could have prevented the same Edict to be put in execution. And here it is very observable, that in prophane History the year in which *Cyrus* entred the *Babylonian* Empire and vanquished *Darius*, is expressly mentioned; but the Conquest of the City of *Babylon*, which in all probability required a considerable time, is passed by in silence. From whence it is apparent that the prophane Historians fix the beginning of the *Babylonian* Epocha of *Cyrus* from the time that he vanquished *Darius*; But it seems as if the Holy Scripture understood by the first year of *Cores* the year in which he made himself Master of the Capital City of *Babylon*. The same is the case with the *Era Attiaca*; which some begin from the Battle of *Actium*; others from the Conquest of *Alexandria*. There is also another Observation to be made, that the Words in the Original Text do not expressly denote the *First year of Cores*; but rather *One of the years of Cores*; which, I wonder how it should 'scape the Observation of so many Interpreters.

CHAP. XXV.

Of the Epocha of the Regifugium, and the Establishment of the Roman Consular Dignity.

RULES.

1. The Characters of this Epocha are, 1. The discarding of the Roman Kings, and the establishment of the Liberty of the People of Rome. 2. The establishment of the Consular Dignity in Rome. 3. The Interval of 244 years betwixt the Epocha of the building of the City of Rome and this Epocha, as may be gathered from Livy, Messala, Corvinus, and several other Roman Historians. 4. The first Consulate of L. Junius Brutus and L. Tarquinius Brutus, the last of which enjoyed this Dignity but for a very little time, being obliged to abdicate the Consulate by reason of his Name and Affinity with the Royal Family, and was succeeded by P. Valerius Poplicola. 5. Monarchy was discarded at Rome at the same time that the Athenians were delivered from the Tyranny of the Pisistratides, according to Pliny, Lib. 34. c. 4. 6. The first Tarentin Games were instituted after the expulsion of the Roman Kings, by Valerius Poplicola, according to the Testimony of Valerius Antias in Censorinus, c. 17. 7. Pythagoras of Samos was in Italy at the same time that L. Brutus freed his Native Country from the Tyranny of the Roman Kings Cic. Tusc. 4. 8. Soon after the Regifugium, the Temple of Jupiter Capitolinus was dedicated by M. Horatius Pulvillus who was chosen Colleague to Poplicola after the Death of Brutus who was slain in the Field, according to Tacitus Histor. l. 3. and Valerius Maxi-

Maximus L. 5. c. 10. 9. The 6th day before the Calends of March, Tarquin the last of the Roman Kings was ejected; the expulsion of the Roman Kings being by the ancient Roman Historians fixed to that day.

II. These and innumerable other Characters shews the first year of this Epocha to have been coincident with the year 4206 of the Julian Period, Cycl. ①. 6: ②. 7. in the beginning of the Spring: And this we take to be the unquestionable date of the Roman Regifugium.

Any year given of the Julian Period to find out the year since the beginning of this Epocha

III. If therefore from any certain year given of the Jul. Period be subtracted 4205 years and 2 months, the Residue shews the year since the Regifugium; and if the beforementioned Sum be added to the year of the said Epocha, the Product will be correspondent to the year of the Julian Period.

§. 1. THE ancient Historians make mention of these seven following Roman Kings:

The series of the Roman Kings

	Years.
1. Romulus, who reigned	37
A vacancy of the Throne, which lasted	1
2. Numa Pompilius, who reigned	43
3. Tullus Hostilius, who reigned	32
4. Ancus Martins, who reigned	24
5. Tarquinius Priscus, who reigned	38
6. Servius Tullius, who reigned	44
7. Tarquinius Superbus, who reigned	25

The Sum 244

The occasion of the Regifugium.

§. 2. The occasion of the expulsion of the Roman Kings, and the establishment of the Consular Government, mentioned by Livy, Florus, Aurelius Victor, and other Roman Historians, is contracted by Cicero in these following Words Lib. 2. de Fin. Lucretia being ravish'd by the King's Son, laid violent Hands upon her self. The Grief conceived at so unaccountable an Action by the People of Rome, proved the real cause of the Liberty of their City under the Conduct of Brutus.

§. 3. The

S. 3. The annual Governments of the *Roman* Con-^{Time mea-}
suls being looked upon as so many Characters of Time^{fured by}
by the Ancients; The Antiquary's have displayed a^{the series}
great deal of Industry in adjusting the series of these^{of the Con-}
Consuls: But they were all at a loss till the year 1547,
that the Publick Records called *Tabula Capitolina*,
were found at *Rome*, which (as it is supposed) were
first collected by *Verrius Flaccus Grammaticus*, by com-
mand of the Senate, and afterwards published under
the Reign of *Augustus Cuspinianus*, *Carolus Sigonius*,
and *Onuphrius Parrvinus* have taken the greatest pains
in taking the Lists of the Consuls; but notwithstand-
ing all their Ingenuity and Industry, they have not
been able to supply the defect of four pair of Consuls
that were wanting in these Records. And indeed I can-
not but agree with *Calvisius*, who attributes the de-
fect of these four pair of Consuls, to the irregularity
of the ancient *Roman* Calendar.

CHAP. XXVI.

*Of the Epocha of the first War betwixt the
Greeks and Persians, or the time of the Bat-
tel fought near Marathon.*

RULES.

1. *All the ancient Authors who have made mention of
this War, agree that the Persians and Greeks were
first engaged in War upon the burning of the City of
Sardis, and the Banishment of the Pisistratides
from Athens.*
2. *The Battle of Marathon was, according to Thu-
cydides, fought in the 20th year after the Ba-
nishment of Hippias from Athens.*
3. *At which time Darius Hystaspes Father of Xer-
xes reigned over Persia, whose Generals were Datis
and Artaphernes, Son to Artaphernes, the Brother
of Darius; the Athenians having chosen Miltiades
their General; as may be seen in Herodotus, Plu-
tarch,*

tarch, Justin, Cornelius Nepos, and a great many other Authors.

4. This defeat of the Persians hapned in the fifth or sixth year before the Death of Darius: So that the Battle of Marathon was fought in the 31st year of the Reign of Darius Hystaspes, according to Herodotus.
5. In the same 31st year of Darius there hapned a notable Eclipse of the Moon, which Ptolemy observes to have been in the Night betwixt the third and fourth day of the Month Tybi, in the year of the Julian Period 4223, on the 25th day of April, the 4th Feria.
6. The Athenians obtained this signal Victory when Phanippus was Archon (or Prince) of Athens, who was succeeded by Aristides, as may be seen in Plutarch in vit. Arist.
7. At the same time Macerinus and Augurinus were Consuls at Rome, according to Sulpitius Severus.
8. The Battle of Marathon was fought in the 16th year after the Death of Brutus, who freed his Native Country from the Kingly Government, according to Dionysius Halicarnassæus.
9. Of this Expedition Plato Lib. 3. de Leg. (with whom agree Thucydides Lib. 1. and Lysias Orat. 31.) has the following Words: About ten years before the Sea-fight near Salamis, Datis came with the Persian Fleet to Greece, by the Order of Darius; who had expressly commanded him under pain of Death to conquer and carry away Captives the Eretrians and Athenians.
10. The Athenians obtained this Victory over the Persians towards the end of the 260th year after the Building of the City of Rome, according to the Observations of A. Gellius Lib. 17. c. 21. and Sulpitius Severus.

11. *The Battle of Marathon was fought either just before, or at the time of the Full Moon, as is evident out of what Herodotus has observed concerning the Lacedemonians, who, at the request of Phidippis, were to assist the Athenians. These are his Words Lib. 6. The Lacedamonians were not unwilling to assist the Athenians against the Persians : but they were not at that time in a condition to put it immediately in Execution, by reason of their Laws ; it being the ninth day of the Month ; on which day the Soldiers refused to march, as being just upon the point of the Full Moon.*
12. *Plutarch in Camill. observes that the Battle of Marathon was fought on the 6th day of the Month Boedromion, and inserts a whole Catalogue of days of the Month Boedromion, which proved fatal to the Persians. On the 6th day of the Month Boedromion, (says he) the Persians were defeated by the Greeks at Marathon, on the 3d of the same month near Plataeæ, on the same day near Mycale, on the 16th at Arbelas. The Athenians vanquished the Persians at Sea near Naxos, under the Command of Chabrias their General, near the Full Moon of the month of Boedromion ; and near Salamis, on the 20th day of the same month,*
13. *Pursuant to these several Observations and Testimonies of the Ancient Historians concerning this signal Victory, we agree with Scaliger, that this Battle was fought in the year of the Julian Period 4223, Cycl. ☉. 23. ♄. 5. towards Autumn, or about the time of the Full Moon in August, which hapned that year, on the 21st day of the same Month, and which Scaliger fixed on the 5th day of October, being led into that mistake by forming to himself a new Model of the Attick year.*

u

14. If

Any certain year given of the Julian Period, so find out the year since the beginning of this Epoch.

14. If therefore from any certain given year of the Julian Period be subtracted 4222 years and seven Months, the Residue shews the year since the Victory obtained at Marathon: Unto which, if the above-mentioned Sum be added, the Product is correspondent to the year of the Julian Period.

The occasion of the War betwixt the Persians & Greeks.

§. 1. THE War betwixt the Greeks and Persians was occasioned thus; The Ionians inhabiting the Sea-Coasts of Asia rebelled against Darius; and being assisted by the Athenians, burnt the City of Sardis; which so incensed Darius, that he ordered one of those who attended him at Supper, to repeat every day thrice these Words, MY LORD, REMEMBER THE ATHENIANS. Another cause was the Banishment of the Pisistratides by the Athenians, who also grossly abused the Ambassadors sent by Darius. Hippia, who was descended from the Family of the Pisistratides; and likewise banished Athens, was not idle in improving these opportunities to his Advantage; and stirring up Darius against the Athenians, which at last turned to his own destruction, he being slain in the Battle of Marathon, as is evident out of Justin l. 2. c. 9. and Cicero ad Attic. l. 9. Epi 12.

The vast Army of Darius.

§. 2. Those who have handed down to us the History of these Times, affirm, that Darius sent a Fleet of 600 Ships into Greece under the Command of Datis a Median by Birth, and Artaphernes the Son of his Brother Artaphernes; who, together with Hippias and an Army of 200000; or, as some will have it, 300000 Foot, and 10000 Horse, invaded Greece, but with very ill Success. Of which Herodotus, Justin, Probus and others may be consulted.

The bravery of the Athenians

§. 3. The Athenians, who saw themselves not in a condition to oppose a proportionable Force to that of the Enemies; did not thereupon lose Courage; but having gathered what Forces they could, both of their own and amongst the Platæans, who were the only People that assisted the Athenians; they, with 10 or 11000 Men, courageously encountred the Persians; which Heroick Action of the Athenians is very pathetically

tically represented by *Lysias* the *Athenian*, one of the ten Orators of *Greece*, *Orat.* 31. Neither ought it to be passed by in silence what is observed by *Maximus Tyrinus Dissert.* 14. to wit, that the *Athenian* Forces were for the most part composed of Country Fellows, who, at the News of the Enemies landing at *Marathon*, flock'd in from the adjacent Countries to defend their Native Country against so powerful an Invasion.

S. 4. *Sethus Calvisius* is of Opinion that *Plutarch* Whether the Battle of Marathon was fought on the sixth day of the Month Boëdromion; because, says he, this Battle happened just at the time of the Full Moon, but in the Athenian years the Full Moon could not happen on the sixth day of the Month Boëdromion. But this Objection being founded upon Scaliger's Hypothesis of the Athenian years, which has not met with approbation from those who are the most skilful in the Grecian Antiquities, we cannot but depart from him and his Followers, who assign the Month of October for the time of the Battle of Marathon. And indeed it seems very improbable, that the Persians not used to the rigour of the Winter Season, should have chosen the Month of October for so great an Expedition, rather than the Month of Boëdromion, which is accounted among the Summer Months by the Athenians.

C H A P. XXVII.

Of the Expedition or Descent of Xerxes into Greece, and the Epocha of the Battle of Salamis.

R U L E S.

- i. Xerxes the Son of Darius, to revenge the Disgrace received by his Father at *Marathon*, resolved to prosecute the War begun in his Fathers time against *Greece*: For which purpose after vast Preparations made

made for five years together, he began his Expedition against Greece in his sixth year, according to Justin, Lib. 2. c. 10.

2. *Xerxes, after he had conquered Ægypt, of which he made his Brother Achamenes Governour, invaded Greece at the Instigation of Mardenius, according to Herodotus Lib. 7.*
3. *This Descent was made in the same year that Calliades was Archon at Athens, according to Herodotus, Dionysius Halicarnassæus and Diodorus Siculus.*
4. *It was made in the same year that the 75th Olympiad was celebrated among the Eleans, at which Asylus of Syracusa won the Race, according to Diodorus Siculus.*
5. *It hapned in the year 297, after the first Olympiad, according to the Testimony of Eratosthenes in Clemens Alexandrinus.*
6. *Besides that total Eclipse of the Sun which hapned in the same year that Xerxes began his Expedition against Greece, Herod. L. 7. and was observed by the Persians in the Spring, as they were ready to break up from Sardis: There hapned also another Eclipse of the Sun, which being observed by Cleombrotus as he was performing his Sacrifice against the Persians, he thereupon returned to Lacedæmon with the Forces that were sent to post themselves in the Isthmus. Her. l. 9.*
7. *The Battle of Salamis was fought ten years after that of Marathon, according to Plato, Thucydides and Lyfias.*
8. *The Defeat of the Persians near Salamis hapned in the same year that Cæsus Fabius and Sp. Fusius Furius were Consuls at Rome, according to Dionysius Halicarnassæus l. 9.*
9. *The Battle of Salamis was fought about the time that the Greeks solemniz'd their Feast called Mysteria; as may be gathered from Herodotus l. 8.*
10. *The day on which this Battle was fought, was the 20th day of the Month of Boedromion, as has been observed by Plutarch, cited in the foregoing Chapter.*
11. *From these Characters we gather that the Battle of Salamis hapned in the year of the Julian Period 4234. Cycl. ☉. 6. ♀. 16. in Autumn; and that Xerxes made his Descent in the Spring.*

12. If therefore from any year given of the Julian Period be subtracted 4233 years and eight Months, the Residue shews the year since the beginning of this Epoch: And if the said Sum be added to the year of this Epoch, the Product will be correspondent to the year of the Julian Period.

§. 1. **H**istorians differ in their accounts of the number of Forces which Xerxes transported to Greece; yet so, that according to the most modest Computation they allow them to have been 700000 at least; whereas the most make them amount to an almost incredible Number. For *Herodotus* says, the Persian Army consisted of 2310007 Foot and 80000 Horse, excluding the Servants and others that followed the Army. *Justin* says, Xerxes brought together an Army of 700000 Men out of Persia, besides 300000 Auxiliaries; so that it was said not without reason of his Army, that they consumed and drained whole Rivers, and that all Greece was not big enough to contain them. *Probus Vit. Themist.* makes his Army to consist of 700000 Foot and 40000 Horse; and *Lysias Orat.* 31. represents the Number of the Persians as incredible. This Expedition therefore having been of such extraordinary Moment, and the Defeat of so vast an Army proportionable to the greatness of the Enterprize, what wonder if this was looked upon as one of the most memorable Epochs in the ancient times.

§. 2. The first Engagement betwixt the Greeks and Persians after Xerxes's Descent hapned at *Thermopylae*, where *Leonidas* the Spartan General and King encounter'd the whole Force of Asia; and notwithstanding he was foretold by the Oracle that he should lose the Day, he animated his Soldiers in the following Words; Come, Fellow-Soldiers, let us dine as if we were to sup together in the other World. *Leonidas* was slain in the Engagement by the Perfidy of the Inhabitants of the Place, who betrayed the Avenues and Passages to the Enemy; but the Persians did not purchase this Victory without the loss of 200000 Men on their side. *Simonides* honour'd the Tombs of the Lacedaemonians

with the following Epigram, which we have in *Latin* in *Cicero Tusc. quest. l. 2.*

*Dic, hospes, Sparta, nos te hic vidisse jacentes,
Dum sanctis patria legibus obsequimur.*

The next Encounter hapned near *Artemisium*, where both Parties having fought with almost equal Fortune, the *Greeks* under the Conduct of *Themistocles*, drew the *Persians* into the Streights of *Salamis*, where they were entirely routed. Notwithstanding which, the *Greeks* and *Persians* came to another Engagement the next year near *Platea*, a City of *Boeotia*, where *Mar-donius* at the Head of an Army of 200000 Foot and 20000 Horse, was slain in the Field, with a great number of *Persians*, as may be seen more at large in *Herodotus l. 9. Diodorus Siculus l. 11. Strabo l. 9. and Pausanias in Lacon.* On the same day hapned that memorable Sea-fight betwixt the *Greeks* and *Persians* near *Mycalæ*, wherein the first were likewise victor-ious; after which the *Persians* were so far from being able to retrieve their Losses, that they were forced to quit their Camps; and in process of time *Xerxes* and his Successors lost all the strong Holds they were pos-sessed of in those parts.

The Flight of Xerxes. S. 3. After the unfortunate Battle of *Salamis*, *Xer-xes* sought his own Safety in a most ignominious flight, leaving so vast an Army without a Head: And he, who had covered the Sea not long before with his Fleet, now satisfied himself with a small Fisher Boat; which after it had been for some time tossed up and down by the tempestuous Weather, at last conveyed him to the *Asiatick* Shoar; where being despised by his Sub-jects he was unfortunately murder'd by *Arbanus*.

Whether Xerxes is the same with Aha-suerus. S. 4. *Scaliger* is of Opinion that this *Xerxes*, who by his unfortunate Expedition into *Greece*, gave Birth to this Epochæ, was the same with *Ahasuerus*, who is mentioned to have espoused *Esther* in the Holy Scriptures. It must be confessed that some Objections may be made against this Assertion: But thus much is certain on the other hand, that it is not destitute of a great deal of probability: For, not to insist upon the Affinity of the Word *Oxyares* (which was the Name of *Xerxes* before he came to the Crown) the great Cha-

Character given of the Power of *Ahasuerus* is most suitable to *Xerxes*. For, tho' the *Persian* Monarchs, both before and after the Reign of *Xerxes*, were Masters of many great Provinces, yet there is scarce any of them since *Xerxes*, who could boast that the Limits of his Empire extended from the *Indies* to *Aethiopia*; and that none of the Predecessors of *Xerxes* could pretend to that Glory, seems to be manifest out of the Oration of *Mardonius* the General of *Xerxes*; whose Words spoken to the Soldiers are thus related by *Herodotus*: *It would be very unbecoming for us, who have conquered the Sacans, Indians, Ethiopians and Assyrians, out of no other Motive than the desire of extending our Conquests, to let the Greeks, who have been the first Aggressors, go off unrevenge'd.* And if we inspect the Catalogue of the *Persian* Kings as mentioned by *Esdra*s, we'll find it so consonant to this Opinion, that I cannot but wonder how the same should have been so little regarded by those, who elsewhere appear so zealous in maintaining their Opinions out of the Holy Scripture. Those who would have *Ahasuerus* to be same with *Artaxerxes Longimanus*, are very well censured by *Christianus Adamus Ruperti*: *Such, (says he) as make Artaxerxes Longimanus the Husband of Esther, have not rightly compared the Holy Scripture with the ancient Monuments of prophane History.* Unless we be, (concludes he) quite unacquainted with the Books of *Esther* and *Esdra*s, we must confess that *Ahasuerus* was the same with *Xerxes*: For he is expressly put before *Artaxerxes I.* and *Darius Nothus*.

C H A P. XXVIII.

Of the Epocha of the Peloponnesian W A R.

R U L E S.

- I. *Thucydides* in his Commentary of this most famous War l. 2. lays down the Characters of this Epocha; among which are two Eclipses of the Sun and one of the Moon: The first Eclipse of the Sun he makes coincident with the Summer of that year in which the Peloponnesian War began. *Plutarch* in *Vit. Pericl.* and

Valerius Maximus *make likewise mention of this Eclipse.*

2. *The 2d Eclipse of the Sun Thucydides l. 4. makes coincident with the beginning of the 8th year of the Peloponnesian War.*
3. *The 3d. Eclipse, viz. of the Moon, Thucydides l. 7. makes to fall upon the 19th year of the Peloponnesian War.*
4. *According to the Testimony of the same Author, the Peloponnesian War began in the same year that Pythodorus was Archon at Athens, and Ænesias Ephorus at Sparta; yet so, that the first, after two Months from the beginning of this War was succeeded by Euthydemus, as the last was by Brasidas: So that the greatest part of the annual Government of the two last, being coincident with the first year of this Epochæ, its Origin is commonly deduced from the time of their Magistracy.*
5. *The first year of the 86th Olympiad in which Lyfimachus was Archon at Athens, and Isocrates was born, was the fifth year before the Peloponnesian War, according to Dionysius, Plutarch and Laertius.*
6. *The 18th year of the Peloponnesian War was coincident with that Olympiad at which Crocinus of Thesfaly was Victor; Eudius or Eudicus being then Ephorus at Sparta, and Pythodorus Archon at Athens. And in the same year hapned the Eclipse of the Sun, which, by Astronomical Calculation, is found to happen in the year of the Julian Period 4310, on the third day of September, according to Xenophon l. 2. Rer. Græc.*
7. *The Peloponnesian War began with the Spring according to Thucydides Lib. 2.*
8. *From these and other Characters too many to be inserted here, we conclude that the Peloponnesian War began in the year of the Julian Period 4283, in the Spring, Cycle ©. 27. 1. 8.*
9. *If therefore from any certain year of the Julian Period be subtracted 4282 years and 3 Months, the Residue shews the year since the beginning of the Peloponnesian War: and if the same Sum be added to the said year of this Epochæ, the Product must be correspondent to the year of the Julian Period.*

§. 1. IT is very well worth Observation what *Diodorus Siculus Bibl. l. 12.* and *Valerius Maximus l. 3. c. 1.* relate concerning the occasion of this Peloponnesian War. For *Pericles* a Man of great Authority among the *Athenians*, having converted a vast Sum of Money which was given by the *Athenians* to rebuild the Castle of *Athens*, to his own Use, and finding himself not in a Capacity to give an Account of it to his Fellow-Citizens, appeared one day very melancholy at home. *Alcibiades* who was then but a Youth, perceiving him to be more than ordinary pensive, ask'd him what made him look so much concerned? Unto whom *Pericles* answering, that he did not know how to make up his Accounts: *Alcibiades* replied, then you have nothing else to do, but to find out a way not to be accountable at all. *Pericles* taking the Hint from thence, found means to persuade the *Athenians* to begin this War, imagining that thereby they would be prevented from calling him to account.

§. 2. And tho' this War be commonly called the Peloponnesian War, yet were not the *Peloponnesians* and *Athenians* alone concerned in it, but all Greece. On the side of the *Peloponnesians* were the *Lacedaemonians*, whose General was *Archidamus*, the *Megarians*, *Locrians*, *Phocenses*, *Ambraciots*, *Leucadians*, *Boeotians*, *Corinthians* and *Scyonians*. The *Athenians* had for their Confederates the *Chii*, *Lesbii*, the *Plataenses*, *Messenii*, *Acaruanes*, *Corcyrei*, *Jacynthii*, *Cyclades*, besides those of *Caria*, *Ionia*, *Hellestont* and *Thracia*, who were Tributaries to the *Athenians*. See *Pausanias in Lacon*.

§. 3. *Xenophon de Reb. Græc.* allots 28 years and 6 months for the Peloponnesian War; but *Dionysius Periegetus* has very well observed that *Xenophon* makes an addition of one year, there being no more than 27 years and 6 Months to be accounted from the Spring of the 428^{3d} year of the *Julian* Period when this War began, to the Autumn of the 431^{0th} year of the *Julian* Period in which it was ended, and its conclusion rendered remarkable by a notable Eclipse of the Sun, for both the beginning and the end of this War were illustrated by two Eclipses of the Sun. In the 10th year of

of this War the *Greeks*, as *Thucydides* relates, made a Truce which was very ill observed.

The Names
of the A-
thenian
Archontes
and Lace-
dæmonian
Ephori du-
ring this
War.

§. 4. The annual Magistracy of the *Archontes* at *Athens*, and of the *Lacedæmonian Ephori*, having both their beginning about the time of the *Æstival Solstice*, and the Names of the several *Archontes* and *Ephori*, being looked upon as so many Characters in the History of this War, we have for perspicuity's sake, inserted their Names in the following Catalogue, each in his due Order, with an Addition of the respective year of the *Julian Period*, in which these *Archontes* and *Ephori* began their Magistracy, about the time of the Summer Solstice.

<i>Years of the War.</i>	<i>Archontes.</i>	<i>Ephori.</i>	<i>An. P. c. Jul.</i>
I.	Pythodorus	Ænesias	4282
II.	Euthydemus	Brasidas	4283
III.	Apollodorus	Isanor	4284
IV.	Epaminon	Sostratidas	4285
V.	Diotimus	Exarchus	4286
VI.	Euclides	Agelistratus	4287
VII.	Euthydemus	Angenidas	4288
VIII.	Stratocles	Cnomacles	4289
IX.	Isarchus	Zeuxippus	4290
X.	Aminias	Pityas	4291
XI.	Alcæus	Plistolas	4292
XII.	Aristion	Clinomachus	4293
XIII.	Astyphilus	Isarchus	4294
XIV.	Archias	Leon	4295
XV.	Antiphon	Chæridas	4296
XVI.	Euphemus	Patesiades	4297
XVII.	Aristomnestus	Cleosthenes	4298
XVIII.	Chabrias	Lycarius	4299
XIX.	Pisander	Eperatus	4300
XX.	Cleocritus	Onomantius	4301
XXI.	Callias	Alxippidas	4302
XXII.	Theopomp.	Misgolaïdas	4303
XXIII.	Glaucippus	Isias	4304
XXIV.	Diocles	Aracus	4305
XXV.	Euctemon	Evarchippus	4306
XXVI.	Antigenes	Pantacles	4307
XXVII.	Callias	Pityas	4308
XXVIII.	Alexias	Architas	4309
XXIX.	Pythodorus.	Eudicus	4310

C H A P.

C H A P. XXIX.

Of the Epocha and Interval of the Seventy Weeks of Daniel mentioned in the 9th Chapter, Verse 24.

R U L E S.

1. *By these 70 Weeks are to be understood annual Weeks or Hebdomads of years, making in all an Interval of 490 years.*
2. *During this Interval of years the Messias was born, and suffered Death, Ver. 24.*
3. *The beginning of this Epocha is to be fixed to the time when that solemn Edict of rebuilding the City of Jerusalem was made.*
4. *The end of these 70 annual Weeks ought to be coincident with the time of the total Destruction of that City, according to the Words in Daniel c. 9. v. 24. Seventy Weeks are determined upon thy People, and upon thy holy City; and the Words of St. Matthew c. 24. v. 15. When you shall see the Abomination of Desolation stand in the holy Place.*
5. *From the beginning of this Interval or Epocha, till the 32d year of the Reign of Artaxerxes Mnemon, at which time Nehemiah returned out of Persia, Nehem. 13. v. 6. ought to be accounted 7 annual Weeks or 49 years, Dan. 9. v. 25.*
6. *Scaliger's Opinion seems to be not improbable; that the first year of these 70 Annual Weeks was likewise the first in both the Sacred Sabbatic and Jubilean Cycles: For the Angel calls them expressly Annual Weeks, which are equivalent to the Sabbatick Cycles, and all together make up the Interval of 490 years, or 10 Jubilean Cycles. And what has been said of the first year of this mystical Interval, may likewise be applied to its last year.*
6. *From these Characters Scaliger and his Followers conclude, that the first year of the 70 Weeks of Daniel was coincident with the 4292d year of the Julian Pe-*

riod; and that the last year was coincident with the 4782d year of the same Julian Period.

7. If therefore 4292 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of this Interval of 70 Annual Weeks. And if the said Sum be added to the year of this Epocha, or Interval, the Product will be correspondent to the year of the Julian Period.

Whether it
be possible
to find out
the time de-
termined
by the 70
Weeks.

§. 1. NOT only the Jews look upon the determination of the time mentioned by Daniel in these 70 Weeks, as impossible; but also not a few among the Christians, consider the same as intangled in almost insurmountable Difficulties. Origen Adamantius Homil. 39. in his explication of these Words of Christ in St. Matthew c. 24. *When ye shall see the Abomination of Desolation stand in the Holy Places,* makes use of the following Expression: *It belongs only to Daniel and such other Holy Men (as were endowed with the Holy Ghost) to give the right Interpretation of these Words, and of what is meant by the Abomination of the Desolation.* St. Austin was of the same Opinion, and could never be prevailed upon to determine any thing concerning these 70 Weeks; as may be seen out of his 80th Epistle written to *Hesychius*. In like manner, says St. Jerome Tom. V. Oper. 'I know that the Learned are divided in their Opinions about this Question, every one judging according to the best of his Understanding. Now, in regard it is dangerous to give a positive Judgment of the different Opinions of so many noted Men in the Church, and to prefer the Sentiments of some before others, I shall content my self with rehearsing only the several Opinions, leaving it to the Judgment of the Reader whose Footsteps he will be pleased to follow. The English Interpreters of the Bible, especially those who have made their Animadversions upon the last Translation, follow St. Jerome's Example, in relating only the Opinions of others, without determining any thing in the matter. The Dutch too tho' they lean somewhat to the Opinion of *Beroaldus*, yet in their Marginal Notes upon the Bible, they follow the same Rule, as may be seen out of these following Words: 'Unto what time the
' be

beginning and end of these 490 years is to be fixed, admits of great Dispute: Some begin them with the first year of the Monarchy of *Cyrus*, and would have them end with the Death of Christ, which seems to be the plainest of all, according to *Isaiah* c. 44. v. 28. and c. 45. v. 13. 2 *Chron.* c. 36. v. 22, 23. *Ezr.* c. 1. v. 1. Others make the beginning of these years coincident with the 7th year of the Reign of *Artaxerxes Longimanus*, and their end likewise with the Death of Christ. Others begin from the 2d year of the Reign of *Darius Nothus*, and end with the Destruction of *Jerusalem*. All which we leave to the determination of the Reader. But among all others, the Hypothesis of *Reinoldus* puts the Determination of this Prophecy beyond all possibility, when, the better to palliate his erroneous Opinion, that this Interval ought to begin from *Cyrus* and end with the *Messias*, he insinuates, that by these LXX Weeks there was not intended a certain determined time: but in a sense usual in the Scripture, a certain number was set for an uncertain. It is undeniable that the Calculation founded upon this Prophecy concerning the 70 Weeks, is involved in no small difficulties; but after all it is not impossible to surmount 'em. For it had been spoken in vain by the Angel, *KNOW THEREFORE AND UNDERSTAND*, if it had been beyond all possibility of being comprehended by Mortal Men: And what benefit could be supposed to accrue to Mankind from such Words as were altogether incomprehensible by Human Understanding? As it is beyond all dispute, that the Event renders Prophecies more perspicuous; so it is in this case, that since the time prefixed by the Angel is expired long ago, the Event it self has in a great measure illustrated the Words of this Prophecy; so that we need not despair of its Interpretation. And since it is evident, that the Angel expressly mentions both the beginning and end of these 70 Weeks, the Hypothesis of *Reinoldus* ought to be rejected, as directly opposite to the Words of the Holy Scripture.

§. 2. Among the Christian Interpreters, *Origen* Homil. 29. in *Matth.* understands by each of the Angelical Weeks seven times ten years: So that the whole number of these 70 Weeks makes up 4900 years. He

Concerning the Interval of 70 Weeks mentioned by the Angel.

fixes their beginning to the Creation of *Adam*, and their end to the Destruction of the second Temple. Among the *Jews*, some interpret these 70 Weeks to be so many *Jubilean* Cycles, and consequently make for their whole Number 3430 years. But both these Opinions are so absurd and founded upon suppositions so contrary to the Phrase of the Scripture and the Nature of this Interval, that there are but very few who have espoused either of them: For two sorts of Weeks are only mentioned in the Scripture: The first is the Week consisting of seven days; on the last of which, to wit, the seventh *Feria*, the *Jews* were commanded to rest from their ordinary Employments in memory of the seventh day on which God rested after the Creation of the Universe. And besides these Weeks consisting of 7 Days, we find in the Holy Scripture a second sort of Weeks, *viz.* Annual Weeks, each of which are equivalent to 7 years. Of these *Moses* makes mention in *Leviticus* 25, 8. *And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years.* Now it is no very difficult matter to determine which of these two sorts of Weeks is to be understood in this Prophecy; for it is evident, that since the prediction of the Angel was made in respect of a thing that was to happen not till a considerable time after, these 70 Weeks cannot be understood of the Common but of Annual Weeks. For it is said, that in the space of 7 Weeks the City was to be rebuilt; which certainly could not be done in 49 Days or 7 Weeks time. And the Event it self (the best Interpreter of Prophecies) has convinced us, that the Edict of rebuilding the City, the appearing of the *Messias*, and the total Destruction of the City did not happen but in the course of 490 years, which was the exact time of 70 Weeks foretold by the Angel. From whence it plainly appears that the Weeks mentioned in *Daniel* were Annual Weeks, each of which contained the space of 7 years, and the whole Interval of 70 Weeks 490 years. Most of the *Jewish* Interpreters themselves are forced to agree in this point with us, that the Angel intended by these 70 Weeks 490 years; tho' they differ from us, both in the beginning and end of this Interval.

Me-

Menasseh Ben Israel says expressly, *Term. vit. hum. p. 168.* The 70 Weeks of Daniel make up 490 years. And *Rab. Isaac Abarbinel* Comment. in *Dan.* expresses himself to the same purpose, as also *Rabbi Joseph Jacchias*, and *Rabbi Aben Ezra*, and many more.

§. 3. *Julius Africanus* who is supposed to have been *Whether* the first among the Christians that traced the Chrono- these 490
logy of the Holy Scripture; *Eusebius* (according to years con-
the Opinion of *Scaliger* and *Gerhardus Johannes Vos-* sisted of Lu-
sins) having transcribed out of his Works entire Pages nar years.
in his *Chronicon*: This *Africanus* (I say) and after
him *Theodoretus*, with several others, are of Opini-
on that these 490 years are to be understood of Lunar
years, which make 475 Solar years. *Dionysius Car-*
thusianus, who (according to *Rob. Bellarminus* flour-
ished about the year of Christ 1450) affirms that this
Opinion was received in the Scholastick History, and
by those Doctors of the Church that profess'd them-
selves Followers of *Beda*. But these Interpreters have
been misguided by the Word *שבת* which, not only
in the vulgar Translation, but also in the time of *Ter-*
tullian, has been translated are abbreviated: For *Ter-*
tullian in his Book written against the Jews in the Chap-
ter of the Passion of Christ and the Destruction of
Jerusalem, cites the Words of the Angel in the follow-
ing manner: *Seventy Weeks are abbreviated upon thy*
People, and upon thy Holy City, to finish the Transgres-
sion and to make an end of Sins, and to bring in everla-
sting Righteousness; Which has misguided these Inter-
preters into this Error, That not the common years
but such as are shorter than the rest, ought to be un-
derstood in this Prediction: And in this Sence *Carthu-*
sianus says: *These Weeks are said to be shortened, not*
so as to be lessened in their Number, but in Quality;
because the Lunar year falls 11 days short of the
Solar year. But these Interpreters have missed the true
meaning of the Original Text, which does not imply
so much a shortning, lessening or abbreviating, as the
determination of certain exact Intervals of time. So
that it remains unquestionable that the Angel in this
Prophecy did speak of the Solar years, and at the same
time exactly determined the beginning and the end of
this Interval. See *Corn. a Lapide* upon this Passage.

§. 4. That

Whether the beginning of this Interval is to be fixed to the time of that solemn Edict of rebuilding the Holy City, appears most evidently from the Words of the Angel in *Daniel* 9. 25, *Know therefore and understand, that from the publishing of the Commandment to restore and to build Jerusalem, &c.* according to the Translation of *Junius* and *Tremellius*; or from the going forth of the Commandment, as *Pagninus* and *Luther* have translated it. And that thereby was intended the rebuilding of a City which was formerly destroyed, is evident from the Words and the whole Scope of the Prophetick Text, the Angel having spoken these Words as God's Answer to the Prayers of *Daniel*, which were as follows: *Now therefore, O our God, hear the Prayer of thy Servant, and his Supplications, and cause thy Face to shine upon thy Sanctuary, that is desolate, for the Lords sake.* I cannot therefore but be surprized to see some of the Fathers look for the beginning of this Interval any where else than where it is fixed by the Angel; above all, I can't but wonder what could move *Origen* to go back as far as *Adam*: and, as we have said before, to make the Number of these Weeks amount to 4900 years. *Tertullian Lib. contra Jud.* with several others of the Ancients, and among the Modern Writers *Raymondus* and *Andreas Helvicus*, would deduce its Origin, not from the time of this solemn Edict or Commandment, but from that time when God foretold the rebuilding of the Temple and City by the Prophet. But above all, the *Jews* make themselves the most ridiculous in that, to elude the Arguments of the Christians, drawn from this Prophecy, to prove that the *Messias* is already come, they alledge that these Weeks of *Daniel* ought to begin with the Destruction of the first, and end with the Destruction of the second Temple: so that the 70 years of their Captivity, during which time the Temple remained desolate, is to be added to 410 years, which, they say, is the time the second Temple stood; as may be seen in their *Chron. Majus*, in *Rabbi Isaac Abarbanel*, *Rabbi Isaac Ben Abraham*, and others of the same stamp. This Opinion is contradictory to the express Words of the Angel; That from the going forth of the Commandment to restore the City, these 70 Weeks are to be computed. Besides that, it is absolutely

Intely false that there is an Interval of 490 years betwixt the Destruction of the first and second Temple. For, as has been sufficiently demonstrated before c. 22. the Destruction of the first Temple hapned in the year of the *Julian Period* 4124; whereas the second Temple was laid in Ashes in the year of the *Julian Period* 4783; so that the whole Interval amounts to no less than 659 years. It is also quite beyond the purpose, when the *Jews* pretend to explain the Words of the Angel concerning the *Messiah* of King *Cyrus*: For tho' we read in *Isaiah* 45. 1. *Thus saith the Lord to his Anointed, to Cyrus*; no inference is to be made from thence, that the Word *Messiah*, either by it self or with such Attributes as occur in this passage of *Daniel*, is ever applied in the Scripture to any Earthly Princee. See *D. Mulleri Judaism*. c. 10. and *Constantine L'Empereur, Annotat. ad Jacchiad*.

S. 5. We read of four several Edicts concerning the Restoration of the *Jews* and the rebuilding of the Temple and City in the Holy Scripture. The first we meet with, is in *Ezra* 1. 1. *In the first year of Cyrus King of Persia (that the Word of the Lord by the Mouth of Jeremiah might be fulfilled) the Lord stirred up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom, and put it also in Writing, saying, Thus saith Cyrus King of Persia, The Lord God of Heaven hath given me all the Kingdoms of the Earth, and he hath charged me to build him an House at Jerusalem, which is in Judah. Who is there among you of all this People? His God be with him, and let him go to Jerusalem which is in Judah, and build the House of the Lord God of Israel, (he is the God) which is in Jerusalem, &c.* The same thing we read also in *Chronicles* 36. 22, 23. pursuant to the Prophecy of *Isaiah* 45. The second Mandate or Edict concerning this Restitution is described by *Ezra* c. 6. v. 7. 11. 12. which being sent by *Darius* in the same year that the Prophets *Haggai* and *Zechariah* began to Prophesie to the Governours beyond the River, contains the following Words: *Let the Work of this House of God alone: Let the Governour of the Jews, and the Elders of the Jews build this House of God in his Place, &c.* Also, *I have made a Decree that whosoever shall alter this Word, let Tim-*

ber be pulled down from his House, and being set up, let him be hanged thereon, and let his House be made a Dungbil for this; And the God that hath caused his Name to dwell there, destroy all Kings and People that shall put to their Hand to alter and destroy this House of God which is at Jerusalem. I Darius have made a Decree; let it be done with speed. And the Prophecies of Haggai and Zechariah cited by Ezra, mention expressly the second year of Darius, and the Month. For thus we read in Haggai Chap. 1. v. 1. & seq. In the second year of Darius the King, in the sixth Month, in the first day of the Month, came the Word of the Lord by Haggai the Prophet unto Zerubbabel the Son of Shealtiel, Governour of Judah, and to Joshua the Son of Josedech the High Priest, saying, Thus saith the Lord of Hosts, &c. Go up to the Mountains and bring Wood: and build the House, and I will take pleasure in it, and I will be glorified, saith the Lord. The same Mandate is repeated by Zechariah c. 1. v. 1. in the eighth Month of the same second year of Darius; And, pursuant to Gods Commandment, and the Decree of the Persian King, the Work was happily brought to perfection, according to the Words of Ezr. c. 5. v. 15. 16. And this House was finished on the third Day of the Month Adar, which was in the sixth year of the Reign of Darius the King: And the Children of Israel, the Priests, and the Levites, and the rest of the Children of the Captivity, kept the Dedication of this House with Joy. The Third Edict is likewise described by Ezr. c. 7. v. 6. This Ezra went up from Babylon; and the King granted him all his Request, according to the Hand of the Lord his God upon him. And there went up some of the Children of Israel, and of the Priests, and the Levites, and the Singers and the Porters, and the Nethinims, unto Jerusalem, in the 7th year of Artaxerxes the King. And he came to Jerusalem in the 5th Month, which was in the seventh year of the King. This Decree of King Artaxerxes grants full Liberty to the Jews to return to Jerusalem, and exempts all the Priests, Levites and other Ministers of the House of God from Toll, Tribute or Custom. The fourth Edict concerned particularly Nehemiah, who in the 20th year of King Artaxerxes got leave to go to Jerusalem with

with the King's Letters to the Governours beyond the Rivers and unto *Asaph* the Keeper of the Kings Forests, that he should give the *Jews* Timbor to make Beams for the Gates of the Palace, which appertaineth to the House, and for the Wall of the City, and for the House he was to enter into, as may be seen more at large in *Nehemiah*, Chap. 2. from the 1st to the 9th Verse. And these are the four several Mandates concerning the Restoration of the *Jews*, and the rebuilding of the Temple and City; to one of which, the beginning of these 70 Weeks must be fixed. For the better understanding of the different Opinions of Chronologers concerning the Time and Reigns of the Kings, to whom the said Mandates are ascribed, we have given you in the following Table a Catalogue of the *Persian* Kings, according to *Ptolemy*, the Manuscript of which was first found at *London* in *England*; and from thence sent over into *Germany* by Mr. *Overall*. We have added the years of the *Julian* Period, and all those passages in the Holy Scripture, in which mention is made (according to our Opinion) of these Kings:

An. Reg. Init. Per. Jul.

Cyrus,	9	4176	Ezr. c. 1. v. 1.
Cambyfes,	8	4185	Dan. c. 11. v. 2.
Magus and Darius Hyftaspis,	36	4193	Dan. c. 11. v. 2.
Xerxes	21	4229	Dan. c. 11. v. 2. Ezr. c. 4. v. 6. Est. c. 1. v. 1.
Artaxerxes I. alias Longimanus,	41	4250	Ezr. c. 4. v. 7.
Darius II. or Nothus,	19	4291	Ezr. c. 4. v. 24. c. 6. v. 12. Hag. c. 1. v. 1. Zec. c. 1. v. 1.
Artaxerxes II. or Mnemon,	46	4310	Ezr. c. 7. v. 1, 12. Neh. c. 2. v. 1.
Ochus	21	4356	
Aroftus or Arfes	2	4377	
Darius III. or Codomannus.	4	4379	Neh. c. 12. v. 22.

Whether
the begin-
ning of this
Epocha
ought to be
fixed to the
end of the
Babyloni-
an Capti-
vity.

§. 6. There are not a few both among the Ancient and Modern Interpreters, who would have this Epocha of the 70 Weeks to begin from the time of the Edict of *Cyrus*, of which mention is made in *Ezra c. 1. v. 1. sequ.* and in *2 Chr. c. 36. v. 23.* Among the Ancients, *Clement of Alexandria* patronizes this Opinion above all others; and of the Modern Authors, *David Pareus*, *Constantine L'Empereur*, *Johannes Wichmannus Chr. Sacr. p. 183.* and especially *Matthæus Beroaldus Chr. l. 3. c. 7.* and *Hugh Broughton an Englishman*; unto which Opinion also the Dutch Annotations seem to incline, as appears out of their Annotations heretofore mentioned; but without any probability of Truth. For first, the Prophecy mentions such a Decree as was to be put in Execution from the very beginning of these 70 Weeks; And it is evident that the Mandate of *Cyrus* did not take immediately the intended Effect, as may be seen in *Ezra c. 4. v. 4, 5*, when he says. 'The People of the Land weakened the Hands of the People of *Judah*, and troubled them in building, and hired Councillours against them to frustrate their purpose all the Days of *Cyrus* King of *Persia*, even unto the Reign of *Darius* King of *Persia*. It was 2dly, foretold by the 'Angel, that the Streets and the Walls of the City were to be built again in the space of the 7 first Weeks, which, it is evident, was not accomplished in 49 years after the Edict of *Cyrus*; for, allow what years you will to the Reign of *Cyrus* after the end of the *Babylonian* Captivity, it will nevertheless be impossible to make the time when *Nehemiah* finished the Walls in the 32d year of the Reign of *Artaxerxes*, fall within the Compass of seven Annual Weeks or 49 years. See *Nehemiah c. 13. v. 6.* 3dly. The whole structure of *Beroaldus's* Artificial Hypothesis is built upon a very weak Foundation; to wit, that the End of these 70 Weeks is compleated with the Death of *Christ*, contrary to the intention of the Angel, who says of this Interval, 'Seventy Weeks are determined upon thy People, and upon thy Holy City. 4thly, Unless we will positively contradict all the *Persian*, *Greek* and *Roman* Annals, it is impossible to reduce the Interval from *Cyrus* till the Passion of *Christ* to 490 years. For, supposing with

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Beroaldus, that Christ suffered in the 33^d year of his Age, in the 4th year of the 202^d Olympiad, in the year 784 from the Building of the City of *Rome*, in the eighteenth year of the Reign of *Tiberius*, and the year of the World 3961. Supposing, I say, that according to the Synchronisms of *Beroaldus*, Christ suffered in the year of the *Julian* Period 4745, the beginning of these 70 Weeks, and (according to the Hypothesis of *Beroaldus*) the Solution of the *Babylonian* Captivity of the *Jews*, must be coincident with the year of the *Julian* Period 4255; whereas *Cyrus* was dead long before, the Interval from the beginning of the *Babylonian* Epocha of *Cyrus* till the 18th year of the Reign of the Emperor *Tiberius*, comprehending no less than 569 years, as most evidently appears out of the following Table:

According to the Computation of Ptolemy, strengthened by innumerable Chronological Characters; it appears that.

	Years.
<i>Cyrus</i> reigned	9
<i>Cambyfes</i> reigned	8
<i>Darius</i> I. reigned	36
<i>Xerxes</i> reigned	21
<i>Artaxerxes</i> I, reigned	41
<i>Darius</i> II. reigned	19
<i>Artaxerxes</i> II, reigned	46
<i>Ochus</i> reigned	21
<i>Aroftus</i> reigned	2
<i>Darius</i> III. reigned	4
<i>Alexander the Great</i> reigned	8
<i>Philppus Arideus</i> reigned	7
<i>Alexander</i> reigned	12
<i>Ptolemaus Lagus</i> reigned	20
<i>Ptolemaus Philadelphus</i> reigned	38
<i>Evergetes</i> reigned	25
<i>Philopater</i> reigned	17
<i>Epiphannus</i> reigned	24
<i>Philomater</i> reigned	35
<i>Evergetes</i> II. reigned	29
<i>Soter</i> reigned	36

	Years.
<i>Dionysius</i> reigned	29
<i>Cleopatra</i> reigned	22
<i>Augustus</i> reigned	43
<i>Tiberius</i> reigned	17

Sum 569

Some reject the Authority of the Ancient Historians concerning the Persian Monarchs.

§. 7. Those who pretend to fix the beginning of these 70 Annual Weeks to the first year of *Cyrus*, and their end to the time of the Passion of Christ, pretend to justify their assertion by contracting the Interval from *Cyrus* to *Christ*, and allowing of few or no other *Persian* Kings but what are mentioned in the Sacred History of these Times. *Beroaldus* says thus, *Lib. 3. cap. 8.* Both our Modern and Ancient Prophane Historians are ignorant of the time of the Persian Monarchy, or how many Kings swayed the Scepter over that vast Empire, as is very evident from their various and dubious Relations. But we that are informed by the Holy Scripture concerning the first Persian Monarchs, and know the rest out of the Ancient Monuments of Prophane History, are in a better Capacity to give a solid Judgment of these Times than ever could be expected from *Herodotus*, *Josephus*, *Manetho*, *Megasthenes* or *Ctesias*, upon whose Authority most Authors rely in the History of these Times. And there are others also who are more rigorous in their Judgment, in not allowing the Ancient Monuments of Prophane History the least certainty as to this point, and denying every thing that is not expressly mentioned concerning these Monarchs in the Sacred History. We don't in the least blame these Authors for extolling and maintaining the Authority of the Sacred History, but judge it more safe to keep the middle way: For, it would be of very ill consequence under the specious pretence of a pious Intention to reject such things as have been received by the joint consent of most Historians and Chronologers, and to call in Question the whole Records of those Historians who lived next to these times, to wit, *Herodotus*, *Thucydides*, *Xenophon*, *Ctesias*, *Cnidius* (whose Monuments are transmitted to Posterity, and remaining to this day) or *Theopompus*, *Ephorus*, *Timæus*,

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and *Callisthenes* (whose Works, indeed are lost, but their Sentences are still extant in *Diodorus Siculus Biblioth.*) Besides that; the Reigns of several Ancient Persian Monarchs omitted in Sacred History, are rendered illustrious to Posterity by the observation of many Celestial Characters, as may be seen in *Ptolemy Almagest. l. 5. c. 14.* In fine, for a formal answer to the Argument, that only such Persian Monarchs are to be allowed of as are mentioned in Sacred Writ, let's repeat the Words of *Ubbo Eminus Chron. l. 2. p. 58.* in answer to *Hugh Broughton* who argues upon the same plea. To prove their Hypothesis, they alledge, that only such and such Kings are named by *Ezra* and *Nehemiah*, and therefore the rest mentioned in prophane History ought to be considered as suppositions. If this way of arguing be allowable, I see no reason why it may not be said with the same Right: The Books of the Kings and the Chronicles mention only five Assyrian Kings, to wit, *Phul*, *Theglaphalaasar*, *Salmanassar*, *Sennacherib*, and *Asar-Haddon*, (for *Merodach*, *Nabuchodonosor*, *Balthazar*, and *Evilmerodach* were Chaldeans not Assyrians;) therefore no other Kings have ruled over Assyria. And thus we might proceed to the Kings of Syria and Egypt. Can anything be more weak or more vain? For what is more evident than that in the History of one particular Nation, no further mention is made of the Kings of the Neighbouring Nations than is requisite for the explaining or perfecting their Relations; and that a whole Catalogue or Series of the Kings of any Nation is not to be looked for, but in the particular History of that Nation the Author intends to treat of? To say more upon this Head would be superfluous.

§. 8. One of the main Questions, and the most difficult to be resolved, with reference to this point, is, which of the three *Darius's* is to be understood by that *Darius* mentioned by *Haggai*, *Zechariah* and *Ezra*. It is well known that the first *Darius* is commonly fir-
It was Darius Nothus whose Edict is mentioned Ezr. c. 6.
 named *Hystaspis*, the second *Nothus*, and the third *Codomanus*. Concerning the last, it is put beyond all dispute by the consent of all Chronologers, that he had not the least share in this Decree or Edict; But with respect to the the two first, the most learned Interpreters are very much divided in their Opinions. *Josephus Ant. Lib. 11. cap. 2.* ascribes this Edict to Da-

rius Hyftaspis, of whom he relates, that being put in mind by *Zorobabel* of his promise (made before he was King) of rebuilding the City and Temple of *Jerusalem*, and restoring all the Vessels and Utensils carried away by *Nebuchadnezzar* to *Babylon*, he cheerfully granted his Request, commanding his Governours to conduct him and his Followers safely to *Jerusalem* to perfect the structure of the Temple, and ordering the Magistrates of *Phœnicia* and *Syria* to furnish him with *Libanon Cedar*. Tho' Bishop *Usher* stands up in defence of *Josephus*, yet his Relation appears very dubious: For he describes this Edict as an effect of the Marriage of *Darius Hyftaspes* and *Esther*, which how contrary it is to Truth, we have shewn sufficiently before; not to mention the unpardonable mistake of *Josephus*, when he makes those who went with *Nehemiah* to *Jerusalem* to amount to so many Millions. On the other hand, there are very strong Motives which induce us to believe, that the Edict of the rebuilding of the Temple was made by *Darius Nothus* in the second year of his Reign. For, first, it must be understood of that *Darius*, in whose days the *Jews* rescued from the *Babylonian* Captivity had lived for some time in *Palestine*, and that in ceil'd Houses, forgetting the Temple of the Lord, which was the reason they were afflicted with a general Famine, *Hagg. 1. v. 4. c. 2. v. 16.* Now, there being but 12 years betwixt the Edict of *Cyrus* and the second year of the Reign of *Darius Hyftaspis*, it seems very improbable that in so short a time, especially under the Reign of *Cambyfes*, the *Jews* should have built themselves Ceil'd Houses, and have quite laid aside that Zeal they had so lately shewn in contributing cheerfully towards the rebuilding of the Temple *Ezra 2. v. 68. seq.* Secondly, it is to be understood of the same *Darius*, under whose auspicious Reign the *Jews*, after they had endured a great deal of Misery, began to enjoy the benefit of a more peaceable State, pursuant to the Word of God in *Zechariah c. 8. v. 11. seq. Hag. 2. v. 9.* ' But now I will not be unto the Residue of this
' People as in the former days, saith the Lord of Hosts:
' For the Seed shall be more prosperous, the Vine shall
' give her Fruit, and the Ground shall give her En-
' crease, and the Heavens shall give their Dew, and I
will

' will cause the Remnant of this People to possess all
 ' these things ; and it shall come to pass, that as ye were
 ' a Curse among the Heathen O House of *Judah* and
 ' House of *Israel*, so will I save you, and ye shall be a
 ' Blessing : Fear not, but let your Hands be strong.
 ' For thus saith the Lord of Hosts ; As I thought to
 ' punish you when your Fathers provoked me to
 ' Wrath, saith the Lord of Hosts, and I repented not :
 ' so again have I thought in these days to do well unto
 ' *Jerusalem* and to the House of *Judah* : Fear ye not.
 Now who is so little versed in the History of the *Jew-
 ish* Nation, as to be ignorant of the many and various
 Calamities the *Jews* groaned under after the Reign of
Darius Hystaspis. Thirdly, the above-cited Passages
 are to be understood of the same *Darius* who lived and
 reigned many years after the Solution of the *Babyloni-
 an* Captivity, it being evident out of *Ezra* cap. 5. v. 6.
 that the *Persian* Nobles had not the least remembrance
 of the Edict published in behalf of the *Jews* by *Cyrus* :
 For which reason it was that they were obliged to
 search the Royal Records. Now this can't suit to the
 Reign of *Darius Hystaspis*, there being but a few
 years betwixt the beginning of the Reign of *Cyrus* and
 that of this *Darius*, who, it is probable was one of
 the chief *Persian* Lords under *Cyrus*. But this being
 applied to the Reign of *Darius* II. surnamed *Nothus*,
 there remains not the least difficulty, there being be-
 ing betwixt *Cyrus* and *Darius Nothus* above a hundred
 years. For the Confirmation of which, I cannot but
 alledge here the Words of *Rupertus*, formerly Profes-
 sor in the University of *Altorf*, in his *Hist. Univ.* p. 158.
 ' If it was *Darius Hystaspis* that granted leave to the
 ' *Jews* to rebuild the Temple ; how is it possible that
 ' the Edict of *Cyrus* (concerning the Restauration of
 ' the *Jews*) could be so entirely forgotten ? For *Da-
 ' rius Hystaspis* was one of the principal *Persian* Lords
 ' under *Cyrus* ; and yet this same *Darius* is obliged
 ' to have recourse to the Records ? *Nehemiah* was
 ' forced to inspect the Genealogies of those that return-
 ' ed with *Zorobabel*, whereas at the time of *Dari-
 ' us Hystaspis* there were living such among them as
 ' were able to give an account of their own Descent.
 ' What can be more absurd ? When we therefore read
 ' of *Darius*, that he ordered the Records to be search-
 ' ed ;

ed; and of *Nehemiah*, that he was obliged to inspect the Genealogies; we may rationally conclude with *Scaliger*, that the Edict of *Cyrus* was not a thing of a late Date, at that time, when *Darius* was petitioned about the rebuilding of the Temple; and that consequently it could not be *Darius Hystaspis* who was coetaneous with *Cyrus*, but *Darius Nothus*, who granted Liberty to the *Jews* to rebuild the Temple. Fourthly, The Words in *Haggai* and *Zechariah* are to be understood of the same *Darius* who was, at least, the third after *Cyrus*: it being evident from the following Words of *Ezra* cap. 4. v. 5, 6, 7 that *Ahasuerus* and *Artaxerxes* reigned betwixt *Cyrus* and this *Darius*; and that under both their Reigns the Building of the Temple was obstructed. These are his Words: ‘ And the People of the Land hired Counsellours against the People of *Judah*, to frustrate their purpose all the Days of *Cyrus* King of *Persia*, even unto the Reign of *Darius* King of *Persia*: And in the Reign of *Ahasuerus*, in the beginning of his Reign wrote they unto him an Accusation against the Inhabitants of *Judah* and *Jerusalem*: And in the Days of *Artaxerxes* writ *Bishlam*, *Mithridat*, *Tabael*, and the rest of their Companions, unto *Artaxerxes* King of *Persia*, and the Writing of the Letter was written in the *Syrian* Tongue, and interpreted in the *Syrian* Tongue. And in the 17th and following Verses of the same Chapter may be read the Answer of *Artaxerxes*, forbidding the rebuilding of the Temple. But betwixt *Cyrus* and *Darius Hystaspis* there reigned but one rightful King, namely *Cambyfes*; wherefore the Words of *Ezra*, both in this passage and in c. 6. v. 1. 15. cannot be understood of *Darius Hystaspis*: Whereas on the other hand *Darius Nothus* having reigned betwixt the two *Artaxerxes*’s, to wit, *Artaxerxes Longimanus*, and *Artaxerxes Mnemon*, all the circumstances of the Holy Text concur for his Reign. Notwithstanding the unquestionable perspicuity of this Argument, *Dionysius Petavius* back’d by many Followers, ascribes this Edict to *Darius* the Son of him who was surnamed *Hystaspis*. Among the rest of his Followers, a certain Modern Author *Peric. Chron.* has the following Words: ‘ This *Cambyfes*, this *Smerdes*, the Son of *Cyrus*, either true or supposi-

‘ titions

titious, we believe to have been the same with *Ahasuerus* and *Artaxerxes* mentioned in Scripture; as appears out of the Words of *Daniel c. 11. v. 2.* where it is said, *That after Cyrus, till the time of Artaxerxes, there reigned three Kings over Persia*; which would not be agreeable to the Catalogue of the *Persian Kings*, if *Smerdes* were not mentioned among them. The Objection founded upon the difformity both in Letters and Syllables betwixt *Artaxerxes* and *Cambyfes*, and *Ahasuerus* and *Smerdes*, is of little Moment: For *Cambyfes* and *Smerdes* were their Names when they lived yet in a private Condition, or were perhaps their Sirnames, which afterwards, when they attained the Royal Dignity, were changed and transmuted into those of *Ahasuerus* and *Artaxerxes*. So according to *Josephus l. 11. c. 6. Ant.* the Son of *Xerxes* was by his Father called *Cyrus*, by the *Greeks Artaxerxes*, and in the Scripture *Ahasuerus*; and if we may rely upon the Testimony of *Seder Olam Rabbai c. 30.* the *Persians* called all their Kings *Artaxerxes*. Thus far those who would have *Darius* mentioned in *Ezra* and the other Prophets, to have been the Son of *Hystaspis*, which is in no wise agreeable to the true Computation of the History of these Times. Besides, to make *Artaxerxes* the same with *Cambyfes*, and *Ahasuerus* the same with *Smerdes*, is an unaccountable way of arguing. It is undeniable, that among the *Persian Kings* there was a supposititious or Pseudo-*Smerdes*; but that he should be the same with *Ahasuerus* mentioned in Scripture, is not only very improbable, but absolutely contradictory to Truth, it being manifest out of *Herodotus*, that this *Magus* did reign only a few Months; which time he bestowed in settling himself in the Throne he had usurped, and not in oppressing the *Jews*. Now what is related of *Ahasuerus* in the Book of *Esther*, can't be applied to the Pseudo-*Smerdes*, this Impostor having never appeared in Publick during his short Reign, which lasted only a few Months, whereas *Ahasuerus* reigned 7 years, *Esth. 2. 16.* As for the allegation that *Cambyfes* and *Smerdes* were private Names turn'd upon their accession to the Throne into *Artaxerxes* and *Ahasuerus*; 'tis as easily denied as asserted. The insinuation that all the Kings of *Persia* were called *Artaxerxes* or *Ahasuerus*, is absolutely

ly false, for all the circumstances of the afore-cited Words of *Ezra*, shew that by *Artaxerxes* and *Ahasuerus* he meant to point out certain individual Kings, as distinguished from the other *Persian* Monarchs. Some maintain, that *Ezra* meant by *Artaxerxes* and *Ahasuerus* one and the same King of *Persia*: but contrary to the tenure of the Sacred History, which assigns them not only different Names, but also different Actions. For under the Reign of *Ahasuerus* divers Accusations were brought against the *Jews*, but without success: Whereas in the time of *Artaxerxes* the *Jews* were, pursuant to a Royal Mandat, publickly oppos'd in the building of the Temple by their Enemies. To conclude; our Opinion laid down above is considerably strengthen'd by this consideration; That by fixing the beginning of these 70 annual Weeks upon the second year of the Reign of *Darius Nothus*, that Interval, described by the Angel *Gabriel*, will, by a just Computation, founded upon undeniable Chronological Characters, amount exactly to 490 years, reckoning the Period to be the Destruction of *Jerusalem*. Wherefore we conclude with the Words of *Scaliger Lib. 7. p. 591. de Emend. Temp.* ' It is, says he, very apparent, that this *Darius*, in the second year of whose Reign the rebuilding of the Temple was begun afresh, must be *Darius Nothus*, who reigned betwixt the two *Artaxerxes's*, viz. *Art. Macrochire*, or *Longimanus* and *Artaxerxes Mnemon* or *Memor*. The Predecessor of *Artaxerxes Longimanus* could be no other Person but *Xerxes*, who is called *Oxyares* in the Scripture, which was his Name before he obtained the Royal Dignity.

The Age of Zorobabel and Joshua arguing against our Opinion. §. 9. Those who differ from us in their Opinion concerning this *Darius* mentioned by *Ezra*, make, among others, this Objection; That our Hypothesis is not agreeable to the Age of *Zorobabel* and *Joshua*; which Objection being answered very succinctly by *Jos. Scaliger Lib. 6. p. 603. de Em. Temp.* I think it not beyond our purpose to insert his Words: ' They make, says he, this Objection; because from the time of the Edict of *Cyrus*, when *Zorobabel* and *Joshua* were sent to *Jerusalem*, till the 2d year of the Reign of *Darius Nothus*, are less or more 106 years. And, say they, how could they be living after 106 years? ' But,

' But, for my part, I see no great occasion why they
 ' should so much wonder at it, there being not a
 ' few Examples in the Holy Scripture, that several
 ' Persons, but especially *Those whom God had chosen*
 ' *Instruments to rule his People and Church, have lived*
 ' *above 130 years. And don't we see in our Age some*
 ' *who attain to the Age of 120 years, and are in their*
 ' *full Senses?* But what is most remarkable, is, that
Petavius, the main Champion against ours and *Scaliger's* Opinion, who looks upon the Age of *Zorobabel* as a thing very improbable, is yet very liberal in attributing, at least the same Age to *Sanballat*. For *Petavius* himself, *Lib. 13. de doct. temp.* makes *Nehemiah's* Journey to *Palastine* coincident with the 4259th year of the *Julian* Period; and 'tis evident out of *Nehemiah* c. 4. that the before-mentioned *Sanballat* flourished about the same time. Now, according to *Petavius's* own Hypothesis, *Alexander* besieged *Tyrus* in the year of the *Julian* Period 4382; so that from the time of *Nehemiah's* Journey into *Palastine* (at which time *Sanballat* flourished) till the taking of *Tyrus*, after a Siege of 7 Months, are to be accounted 123 years: And the before-named *Sanballat* assisted in the Siege of *Tyrus*, and died not long after in *Alexander's* Camp in the Siege of *Gaza*, as may be seen more at large in *Iosephus* l. 12. c. 8. *Ant.* From whence it is evident, that supposing this *Sanballat* but 27 years old at the time of *Nehemiah's* Journey into *Palastine*, he was 150 years old when he died, and consequently *Petavius* contradicts his own Opinion. But there is something peculiar in the Age of *Zorobabel* and *Ioshua*, for it is so far from carrying with it the least improbability, that long Life was promised as a peculiar benefit from God, to all such as should return from the *Babylonian* Captivity, according to *Zechariah* c. 8. v. 4. ' Thus saith the *L O R D* of Hosts,
 ' There shall yet old Men and old Women dwell in
 ' the Streets of *Jerusalem*, and every Man with his
 ' Staff in his hand for very Age. Many Examples might be produced of such Persons as have lived to a great Age: But for shortness sake, we are willing to pass them over in silence; and refer the Reader to other Historians.

The Inter-
val of a-
bove 100
years is not
contradi-
ctory to our
Opinion.

§. 10. Those who pretend that the Son of *Darius Hystaspis* is to be understood in the above-mentioned Passages of *Ezra* and the Prophets, alledge against us, that it is very improbable the Inhabitants of the Country should have nourished their hatred against the *Jews* for 110 years, this being the Interval from the Edict of *Cyrus* to the 2d year of the Reign of *Darius Nothus*. But I cannot see the least improbability why the Inhabitants of the Country who were professed Enemies of the *Jews*, and envious of their Prosperity, should not have propagated their hatred to their Posterity: Wherefore I cannot but agree with *Scaliger* l. 6. p. 594. de *Em. Temp.* That since *Nehemiah* himself confesses that in the 20th year of the Reign of *Artaxerxes* he was for a considerable time employed in searching into and finding out the true Genealogies of such of the *Jews* as returned with *Zorobabel*, and that the same is confirmed by *Ezra*, who says, that *Darius Nothus* ordered the Royal Libraries and Records to be searched, to find out the Edict of *Cyrus*. Nothing can be more evident, than that there were none living at that time that returned with *Zorobabel*, or could give a verbal Account of their descent; and that the Edict of *Cyrus* was of so ancient a Date, as to be past the memory of Man.

Whether
the passage
in *Zecha-*
riah 1. 12.
be contra-
dictory to
our Opini-
on.

§. 11. Those who are not pleased with *Scaliger's* Chronological Computation, alledge among other passages that *Zechariah* c. 1. v. 12. contradicts his Hypothesis concerning *Darius*: 'Then the Angel of the LORD answered and said, O LORD of Hosts, how long wilt thou not have Mercy on *Jerusalem*, and on the Cities of *Judah*, against which thou hast had Indignation these threescore and ten years. From whence they draw the following consequence, That since from the time of the Destruction of *Jerusalem*, till the second year of *Darius Nothus*, are elapsed above 70 years, the restoration of the Temple is not to be referred to that Kings Reign. But *Scaliger* hath answer'd them very well, that this Passage of *Zechariah* is as little agreeable to their Opinion concerning *Darius Hystaspis*, for as much as the Interval between the Deportation and the second year of *Darius Hystaspis* will never make just 70 years, no more than between the Deportation and the second year of *Darius Nothus*.

He

He adds therefore, that those 70 years of which mention is made by the Angel in *Zechariah*, begin about the 29th or the 30th year of the Reign of *Darius Hystaspis*, when the *Jews* were sorely oppressed by their Enemies, their condition growing worse after the Death of the said *Darius*, about the beginning of the Reign of *Artaxerxes*, as may be seen more at large in *Ezra* c. 4. v. 5, 6.

§. 12. And thus having given you an Account of the different Opinions of Chronologers concerning this *Darius*, we will now proceed to the main point in 70 Weeks question, and endeavour to prove by effectual Arguments, that the beginning of this Interval of the 70 Annual Weeks is coincident with the second year of *Darius Nothus*. The beginning of the 70 Weeks is to be fixed in the 2d year of Darius Nothus.

I. At what time was issued the most solemn and peremptory Mandat of the Restoration of the City and the Sanctuary (in respect of which it is called the Holy City) which was put in Execution accordingly, from that time ought to begin the Computation of the 70 Weeks mentioned in Daniel.

But in the second year of the Reign of *Darius Nothus* such a solemn and peremptory Mandat was issued forth:

Therefore the 70 Weeks mentioned in Daniel, &c.

The major proposition is evident from the Words of the Angel. It was requisite that the Edict, from the issuing forth of which these 70 Weeks were to begin, should have some peculiar prerogative above all others, which was, that, pursuant to this Edict, the *Jews* rebuilt their City and Temple, which they had not been able to effect hitherto, tho' encourag'd by other Edicts. The Minor Proposition is sufficiently proved out of *Haggai*, *Zechariah* and *Ezra*; from whence it is evident, that the Decree made in the second year of *Darius Nothus*, was the most solemn Edict in respect of God, who caused the same to be published by the Prophets *Haggai* and *Zechariah*; in respect of the King of *Persia*, who not only positively commanded the Restoration of the Temple, but also threatned those who should oppose the *Jews* in their Undertaking, and likewise furnished the necessary Charges;

Charges; and lastly, in respect of the happy Success; it being said in *Ezra* 6. v. 1. *seq.* That the House was finished in the third day of the Month *Adar*, which was the 6th year of the Reign of *Darius*. And this Argument is so convincing, that not only the most famous modern Chronologers, to wit, *Scaliger*, *Ubbes Emmius*, *Calvisius*, *Mæstlinus*, *Franckenbergerus* and many more, but also some of the ablest Divines; and especially *Helvicus*, *Behmius* and *G. König* Professor of Divinity in the University of *Altorf*, with many others, agree in this point, that the beginning of these 70 Weeks ought to be fixed at the time of the Edict issued forth in the 2d year of *Darius Nothus*. *LUTHER* himself, tho' he was of Opinion, that this *Darius* was the same, that in prophane History is called *Artaxerxes Longimanus*, which Error might be very pardonable when Chronology was as yet involved in many difficulties, that it has been clear'd of since: Nevertheless he puts it beyond all doubt, that the Interval of these 70 Weeks ought to begin with the 2d year of the same *Darius*, in which this solemn Edict was published, as may be seen in his Preface to the Prophet *Haggai*.

2. That year, which, by counting backwards, is coincident with the 490th year from the destruction of the second Temple, is the year in which the Interval of these 70 Weeks ought to begin:

But the 2d year of the Reign of *Darius Nothus* is the 490th year, counting backwards from the destruction of the 2d Temple:

Therefore these 70 years, &c,

The Major proposition will be proved more at large hereafter from the Angelical Prediction; and the term prefixed by the Angel in *Daniel* c. 9. v. 24. 26. and from a Parallel passage in *Matthew* c. 24. v. 15. The Minor Proposition is easie to be proved; for it shall be shewn hereafter in a particular Chapter that the 2d Temple was destroyed in the 4783 year of the *Julian* Period, which is likewise approved by the joint consent of *Scaliger*, *Petavius* and many others of the best Chronologers. If therefore from 4783 be subtracted 490 years, there remains 4293 the year of the *Julian* Period,

Period, that was coincident with the 2d year of *Darius Nothus*; as it is thus demonstrable. *Artaxerxes Longimanus* the Predecessor of *Darius Nothus* died, according to *Ptolomv Can. Chron.* in the 324th year of the *Nabonassarean* Epoch; and the 324th year of the *Nabonassarean* Epoch is coincident with the 4291st year of the *Julian* Period. If therefore the last year of the Reign of *Artaxerxes Longimanus* was the 4291st year, from whence *Darius Nothus* began to Reign, it follows, that the 4293d year was the 2d of the Reign of the same *Darius*.

3. That time from whence, by a just Computation, are accounted 7 Annual Weeks or 49 years, till the finishing of the Streets and Walls of the City (a due regard being also had to the subsequent Intervals) ought to be made the beginning of the 70 Annual Weeks.

But from the 2d year of the Reign of *Darius Nothus* till the finishing of the Walls and Streets of the City, are computed 7 Annual Weeks or 49 years, without any prejudice to the subsequent Intervals:
Therefore these 70 years, &c.

The Major Proposition is evident from the Words of the Angel. The Minor concerning the 7 Annual Weeks is thus proved out of *Nehemiah c. 13. v. 6.* ' *Nehemiah* after the finishing of the Walls, returned in the 32d year of the Reign of *Artaxerxes*. (And that this was under *Artax.* Memor we shall have occasion to prove hereafter.) Now, *Darius Nothus* reigned in all 19 years; so that from the 2d year of his Reign, till the 32d of his Successor, are to be computed 49 years; which exactly amounts to the number mentioned by the Angel. Of the other particular Intervals we shall say more hereafter.

4. That Opinion according to which the Angelical Weeks (due regard being had to other Circumstances) begin and end with the Sabbatick and Jubilean Cycles; that Opinion (I say) carries along with it more probability than the others:

Y

But

But our Opinion has this prerogative, pursuant to what we have mentioned in the beginning of this Chapter :

Therefore our Opinion, &c.

The *Major* Proposition we prove from thence; that it appears very probable, that when the Angel made mention of the Annual Week, he made reflection upon the *Sabbatick* and *Fubilean Cycles*, those being in the Holy Scripture likewise called Weeks, as has been shewn before. The *Minor* is proved by the Calculation inserted in the 164th and following Pages of this Epitome.

Who was that Artaxerxes mentioned by Ezra and Nehemiah.

§. 13. As we have given our Opinion concerning the beginning of this Interval of the 70 Weeks; so we will likewise take a view of what has been maintained by others, especially concerning *Artaxerxes* or *Artasasta*, in the 7th year of whose Reign *Ezra* (c. 7. v. 6) went into *Palestine*, as did *Nehemiah* in the 20th year of his Reign *Neh.* 2. 1. Those who differ from us in their Opinion about the beginning of the 70 Weeks, do also disagree with us concerning this *Artaxerxes*: For meaning to fix the beginning of this Interval of 70 Weeks to the time of those Edicts of *Artaxerxes*'s mentioned by *Ezra* and *Nehemiah*, they understand by this *Artaxerxes* the same who is firnamed *Longimanus*; of which Opinion are *Africanus*, *Joh. Funccius*, *Henr. Buntingus*, *Tho. Lydiott*, *Temporarius*, *Dion. Petav.* *Will. Lange*, *Rob. Baily*, and others. On the other hand *Scaliger* and his Followers understand by this *Artasasta*, *Artaxerxes II.* the Successor of *Darius Nothus*, or the same *Artaxerxes* who is firnamed *Memor*; which Opinion we offer to maintain by the following Arguments:

1. By *Artasasta* or *Artaxerxes*, mentioned by *Ezra*, is to be understood the same King of Persia, who reigned, not only after *Cyrus*, *Ahasuerus* and *Darius* (mentioned by *Ezra*) but also after another King of Persia of the same Name:

But Artaxerxes Memor, and not Artaxerxes Longimanus, is the King, who reigned, not only after Cyrus, Ahasuerus and Darius, but also after another King of Persia of the same Name:

Therefore Artaxerxes, &c.

The

The *Major* Proposition is evident from the Words of *Ezra* in the 4th Chapter, where he gives an Account of the Troubles befalln the *Jews*, under the Reigns of *Cyrus*, *Ahasuerus* and *Artaxerxes*; and again in the 7th Chapter, where he mentions another *Artasasta* or *Artaxerxes*, in the 6th year of whose Reign *Ezra* did go into *Palestine*. See what has been said before upon these Passages of *Ezra*. The *Minor* Proposition we prove out of the Catalogue of the *Persian* Kings and their Succession.

2. That *Artasasta* or *Artaxerxes*, of whom it is said, that he obstructed the Rebuilding of the Temple, and by his Edicts shewed himself an Enemy to the Jewish Nation, cannot rationally be supposed to be the same whom *Ezra* and *Nehemiah* praises for his Affection and Benefits bestowed upon the Jews.

But *Artasasta* or *Artaxerxes*, who in prophane History is surnamed *Longimanus*; is the same, of whom it is said, that he obstructed the Rebuilding of the Temple, and by his Edicts shewed himself an Enemy to the Jews :

Therefore *Artaxerxes Longimanus*, &c.

The *Major* Proposition proves it self: The *Minor* is evident from the Words of *Ezra*, cited before out of his 4th Chapter.

3. That *Artasasta* or *Artaxerxes*, from whose Reign till the time of *Alexander the Great*, there is a larger Interval of years than is suitable to the Age of Man, and particularly to that of *Sanballat* and *Nehemiah* (according the Judgment even of our Adversaries themselves) is not to be supposed to be the person mentioned by *Ezra* and *Nehemiah*.

But from the Reign of *Artaxerxes*, surnamed *Longimanus*, till the time of *Alexander the Great*, there is a larger Interval of years than is suitable to the Age of Man; and particularly to that of *Sanballat* and *Nehemiah* (even according to the Judgment of those of the contrary Opinion :)

Therefore *Artaxerxes Longimanus*, &c.

The *Major* Proposition is evident, 1st. from this, that *Sanballat* flourish'd in the time of *Nehemiah*, *Neh.* 4. about the 26th year of the Reign of *Artaxerxes*, and likewise served under *Alexander the Great*. 2^{dly}, That *Nehemiah* was also living still about the time of *Alexander the Great*, is manifest from thence, that he makes mention c. 12. v. 11. of *Jaddua*, whose meeting with *Alexander the Great* is a known thing among the *Jews*. *Corn. à Lapid*e and his Adherents pretend to elude the Argument by this Exception, That this part of the Book of *Nehemiah* was not writ till after his Death; and that *Nehemiah* might have seen *Jaddua*, not when *Jaddua* was High Priest, but when he was yet in his tender years. But the first Objection has not so much as the least probability in it, the whole Context of the Words of *Nehemiah* sufficiently evincing, that both the preceding and following Words of the Relation concerning *Jaddua* could be writ by no Body but *Nehemiah* himself: And which way can it rationally be supposed that *Nehemiah* did not know *Jaddua*, when it is expressly said, that he removed *Manasseh* the Brother of *Jaddua* from his Person; because he was Son-in-Law to *Sanballat*. See *Nehemiah* c. 13. v. 28. and *Josephus Lib.* 9. But, to remove all further Scruple, it is said these were the chief Men in the time of *Nehemiah*: And what is more absurd and ridiculous than to suppose that Children were inserted in the Catalogue of the Principal Men? The *Minor* Proposition is proved by the Interval of Time betwixt *Artaxerxes Longimanus* and *Alexander the Great*: For supposing *Nehemiah* and *Sanballat* to have been 30 years of Age in the 20th year of the Reign of *Artaxerxes Longimanus*, by adding the several years of the Reigns of the *Persian* Kings according to the Catalogue of these Kings, we may, without much difficulty, trace the Age of both these Persons.

In the 20th year of the Reign of *Artaxerxes Longimanus*, *Nehemiah* and *Sanballat* are supposed to be 30 years of Age.

Add to these the remaining Part of *Artaxerxes Longimanus* his

Reign, viz.	Years.
	21
<i>The Reign of Darius Nothus,</i>	19
<i>Of Artaxerxes Memor,</i>	46
<i>Of Ochus,</i>	21
<i>Of Aroftus,</i>	2
<i>Of Darius Codomanus</i>	4

Thus *Nehemiah* and *Sanballat* at the time of *Alexander the Great* were 143 years of Age.

4. *The same Artaxerxes is understood by Ezra and Nehemiah, from the 20th year of whose Reign, to count backwards to Cyrus, are elapsed so many years as are sufficient to obliterate the Genealogies of those that returned out of the Babylonian Captivity:*

But this may fitly be applied to Artaxerxes Memor: Therefore, &c.

The *Major Proposition* is proved out of the 7th Chapter of *Nehemiah*. The *Minor* derives its certainty from the before-mentioned Catalogue. Neither has our Adversaries any thing else to object against this Argument, but the Longævity of *Nehemiah* and *Sanballat*, which has been sufficiently answered before.

S. 14. *Joh. Funccius, Henr. Buntingus, Lansbergius*, and many of their Followers, are of Opinion that the beginning of these 70 Weeks ought to be fixed to the time of the Edict of the 7th year of *Artaxerxes*, mentioned in *Ezra*. *Funccius* adjusts its beginning exactly on the 12th day of March, when *Ezra* and the *Jews* began their Journey from the River *Abava* to *Jerusalem*; but their Hypothesis is founded upon a wrong Basis, by confounding *Artax. Longimanus* with *Artax. Memor*. Besides that, in the 7th year of this *Artaxerxes* mentioned in *Ezra* (understand which of the two you will) no particular Command or Edict was issued for rebuilding the Temple and Holy City,

Whether this Computation of Daniel ought to begin with the time of the Edict of the 7th year of Artaxerxes, mentioned in Ezr. 7. v. 6.

but only for the return of the Remainder of the *Jews* to *Jerusalem* under the Direction of *Ezra*. And since according to their own Hypothesis, the structure of the Temple was compleated before, to wit, in the 6th year of the Reign of *Darius Hystaspis*, it is evident that this Edict cannot have any Relation to that mentioned by the Angel *Daniel* 9. 25. *Lansbergius*, to avoid this contradiction, has invented this Expedient, That the two several Mandates or Edicts issued by *Artaxerxes*, one in the 7th year of his Reign concerning the RESTAURATION of the *Jews* (under the Direction of *Ezra*) the other in the 20th year of his Reign, concerning the rebuilding of *JERUSALEM* (under the Direction of *Nehemiah*) ought to be joined together; and what is wanting in one, to accommodate the whole to the Words of the Angel, must be supplied out of the other. But how can it be conceived, that a certain Number of years can be determined and fixed to a certain Term beginning from such different times, as is the 7th and 20th years of *Artaxerxes*? This Arithmetical Nicety of *Lansbergius*, I confess, is past my Apprehension, nothing being more certain, than that those who attribute a double beginning to these 70 Weeks, must at the same time acknowledge a double Period or End, which is contradictory to the Words of the Angel, who mentions only *μωυσαϊκῶς* an Edict or Mandate, not *αλληθυστικῶς* Edicts.

Whether the beginning of this Computation is to be fixt to the time of the 20th year of *Ar. taxerxes*. S. 15. *Africanus* and *Theodoretus*, and among our Modern Authors, *Tho. Lydiott*, *Joh. Temporarius*. *Corn. à Lapide*, *Joh. Vossius*, and others, who interpret the Words in *Ezra* and *Nehemiah* of *Artasasta* or *Art. Longimanus*, begin this Epocha of the 70 Weeks with the 20th year of his Reign, in which *Nehemiah* went up to *Jerusalem* to rebuild the Walls and Gates of the City. But above all the rest, *Dionys. Petav.* patronizes this Opinion, and explains it in a particular manner l. 12. c. 32. de Doct. Temp. ' We do (says he) agree for the most part with those who begin these 70 Weeks with the 20th year of the Reign of *Artaxerxes Longimanus*: But we differ from them in the Computation of these 20 years, which we begin, not from the time of the Death of *Xerxes*, but from the time he was made his Consort in the Empire.

pire. So that the beginning of the Reign of *Artaxerxes* admits of a twofold Explication; one to be fixed in the 12th year of the Reign of *Xerxes*, in the year of the *Julian* Period 4240; the other immediately after his Death, in the year of the *Julian* Period 4249; *Artaxerxes* having reigned as a Consort with his Father near 10 years, or at least enjoyed the Title of King. And soon after, The 20th year of the Reign of *Artaxerxes* (to reckon from its first beginning) is coincident with the 4259th year of the *Julian* Period, with the 2^d year of the 81st Olympiad, and with the year of the World 3529. If the Epocha of the 70 Weeks or of 490 years be begun from this 20th year of his Reign, its Period is coincident with the year of the *Julian* Period 4748, and with that of the World 4018, which is the 4th year after the Passion of Christ: So that in the third year of the 70th Week the *MESSIAH* was cut off. For the Prophecy of this Interval of 70 Weeks ought not to be interpreted; as if the Mystery foretold by it was not to be accomplished till the total Expiration of these Weeks: But it is sufficient that its accomplishment is to be looked for in the last Week. Thus far *Petavius*. Against this Hypothesis built upon the erroneous Supposition, that *Artasasta* mentioned in *Ezra* and *Nehemiah* is the same with *Art. Longimanus*, the Arguments alledged in the preceding Paragraph may take place for the most part: To which we shall add the following Objections in opposition to such an erroneous Opinion. First, The Edict of *Artaxerxes* (whether *Longimanus* or *Memor*) had only Relation to the repairing of the Walls and Gates of the City that was rebuilt before: But the Angel mentions expressly the Words *Rebuilding of Jerusalem*; and it appears very improbable to me, that the Holy Scripture should have omitted the Epocha of Rebuilding the City, and in lieu of it substituted, that of the rebuilding of the Walls. Secondly, It was foretold by the Angel, that the Streets and Walls of the City were to be finished in the space of 7 annual Weeks: But if the Epocha of 70 Weeks is to be begun from the 20th year of the Reign of *Artaxerxes*, how are these 49 years to be computed,

Nehemiah being (according to his own Testimony *c.* 13. *v.* 6.) returned from *Jerusalem* in the 32^d year of *Artaxerxes* at which time the Walls were finished. Thirdly, if these 70 Weeks must begin in the 20th year of *Artaxerxes Longimanus*, their Period must be coincident with the year 4760 of the *Julian Period*, in which year hapned neither the Passion of Christ, nor the Destruction of *Jerusalem*. For *Art. Longimanus* began his Reign, according to *Ptolemy* and the other ancient Chronologers, in the year of the *Nabonassarean* Epoaha 284. So that the 20th year of his Reign was coincident with the 304th *Nabonassarean* year, or the 4270th year of the *Julian Period*; unto which, if 490 years be added, it produces 4760 of the *Julian Period*. But it is sufficiently demonstrated in another Chapter of this Treatise, that Christ suffered Death in the year of the *Julian Period* 4746; and that the last Destruction of *Jerusalem* hapned in the 70th year of Christ, or in the 4783 year of the *Julian Period*. From whence it is evident that this Computation from the 20th year of the Reign of *Art. Longimanus*, agrees neither to the Passion of Christ, nor to the Destruction of *Jerusalem*: Besides, *Petavius* himself confesses, *Lib. 10. c. 25. de Doct. Temp.* that this new and unheard of Opinion was not mentioned in any of the Ancient Historians. And, supposing that *Xerxes* in the 12th year of his Reign, when he was preparing for his Grand Expedition against *Greece*, did (according to the custom of the ancient *Persian* Monarchs) nominate *Artaxerxes* his Successor, no inference can be made from thence, that the same *Artaxerxes* did 7 years after, in the 18th year of the Reign of *Xerxes*, exercise an absolute Royal Authority, when *Xerxes* was at home in Person: Neither can it be alledged that *Artaxerxes* when he granted his Patent to *Ezra*, could act otherwise than a Sovereign, or only as a Titular King, that allegation being contrary to the Words of the Royal *Diploma*, dated in the 7th year, recited in *Ezra c. 7. v. 11. 12. seq.* *Artaxerxes King of Kings unto Ezra, &c.* And soon after *c. 7. v. 21.* *And I even I, Artaxerxes the King, do make a Decree, &c.* From whence it appears, that in the 7th year of *Artaxerxes* mentioned in the Scripture there reigned no other Monarch in *Persia*, which induces me to argue thus:

If

If Xerxes had had an Intention to make his Son Artaxerxes his Consort in the Empire, he would have done it at that juncture of time when he was undertaking his Expedition against Greece :

But this was not done at that time :

Therefore Artaxerxes, &c.

The *Major* Proposition proves it self, that juncture of time when the King with the chief Men of the Empire were to go upon an Expedition remote from the Empire, being the fittest of all to nominate a Successour. The *Minor* is granted by *Petavius* himself, when he makes the first year of *Artaxerxes* coincident with the 12th year of the Reign of *Xerxes*. I argue further :

If it be true, that after the Death of Xerxes there was a Contest about the Succession in the Empire, betwixt Darius the eldest Son of Xerxes and Artaxerxes, his younger Son, who by the assistance of Artapanus, obtained the Imperial Crown ; it follows, that the said Artaxerxes was not constituted King a good many years before his Fathers Death ; or that he quietly exercised the Royal Sovereign Privileges for so many years.

But, according to the Testimony of Diodorus Siculus, Ctesias and other Historians, the first is true :

Therefore, &c.

The Opinion of *Isaacus Vossius* in commencing this Interval from the rebuilding of *Jerusalem* by *Nehemiah* in the first year of the 71st Olympiad, and throwing its Period upon the Nativity of Christ, or the 4th year of the 193 Olympiad, in taking this *Artaxerxes* to be one *Xerxes* that reigned along with *Darius* the Son of *Hystaspis*, &c. His Opinion, I say, has so little resemblance to Truth, that I cannot but stand amazed how a Man of Sense, and who, besides, pretends to a considerable share of Learning, could fall into so many Errors at once, which scarce deserve an Answer.

§ 16. Those

The end of
the 70
Weeks is to
fixt at the
time of the
destruction
of the City.

§. 16. Those who antedate the commencement of this Epocha, would have the Interval of the 70 Weeks to expire at the Passion of our Saviour; for which they alledge the Words of the Angel *Dan. 9. v. 26. And after threescore and two Weeks shall the Messiah be cut off.* So that, according to their Opinion, these threescore and two Weeks are to be added to the seven Weeks mentioned by the Angel; which together make up 69 Weeks extending to the final Period of this Epocha. But, as we shall have occasion anon to speak more at large of the Division of this Epocha into 7 and 62 Weeks, so we grant, without the least contradiction, that the Birth and Passion of the *Messiah* hapned within the Interval of the 70 Weeks; but cannot see, that the least Consequence can be drawn from the Words of the Angel, to make the final Period of the Epocha coincident with the time of the Passion of Christ. For the very INSCRIPTION of the Interval expresses clearly the meaning of the Angel, as to the *terminus ad quem* and the *terminus a quo*, viz. **THE REBUILDING AND DESTRUCTION OF THE HOLY CITY**, *Dan. 9. v. 24. Seventy Weeks are determined upon thy People and upon thy Holy City:* And it would be very hard to suppose that the Angel should recede in his subsequent Narration, from what he had intimated before in his Introduction. Certainly the relation of an Historian would be looked upon as very incompleat, who having promised in his Preface to give an Account of Matters till the last Destruction of *Jerusalem*, should break off the Thread of his History 40 years before the said Destruction hapned. Besides, if we look upon the 26th and 27th Verses of the 9th Chapter of *Daniel*, it will be obvious, that the end of these 70 Weeks is described in such a manner as bears a most particular relation to the destruction of the City by the *Romans*, the Fore-runner of which was the *Abomination of Desolation*, cited by Christ out of *Daniel*, *Mat. 25. 15. Mark 13. 14.* and who could be a more excellent Interpreter of the Angelical Prediction than Christ himself?

Concern-
ing the di-
vision of
the 70
Weeks into
7 and 62.

§. 17. Having thus sufficiently illustrated our Hypothesis of the beginning and end of this Interval, 'twill now be proper to add a few Words concerning the Division of it. These are the Words of *Scaliger*
L. b.

Lib. 6. de Emend. Temp. ' In dividing this Interval
' some look for a Mystery; others split it into several
' Intervals tack'd one after another, so as to begin the
' Interval of 7 Weeks with the time of the first Edict
' of *Darius*; and the second from thence of 62 Weeks;
' unto which they add one at last. For my part, I am
' against both: For I see no more Mystery or design
' in the Division of this Interval of 70 Weeks, than
' in the Division of the Manch in *Ezekiel*, &c. This
Opinion is likewise embraced by *Calixtus Orat. de 70*
Hebd. But after all, tho' we have for the most part
agreed with *Scaliger* as to the beginning and end of this
Epocha, yet we cannot but blame his presumption, in
making so little account of the Division of this Inter-
val made by the Angel himself; and I am perswaded
that there are few who will imagine that this exact
Division of the 70 Weeks in so solemn a Prophecy as
this, could be accidental and of no moment. See *Glas.*
Philol. Sacr. Lib. 3. can. 52. And concerning the in-
stance of *Ezekiel's* Manch, consult *Francinus in Schol.*
Sacrif. Disp. 10. c. 26.

s. 18. *Scaliger*, as he makes the beginning of the 70 *Whether*
Weeks coincident with the 2d year of *Darius Nothus*, the 70 and
and its end with the last Destruction of the City of 62 Weeks
Jerusalem: So he finishes the 62 Weeks with the Pas- have a dif-
sion of Christ, and fixes their beginning in the 5th year ferent be-
of *Artax. Memor*; being followed in this point by ginning.
Tremellius, *Junius*, and several other Modern Authors;
But there are not wanting on the other hand some who
alledge, that if the 70 and 62 Weeks had a different
beginning, the Word *Commandment* or *Edict*, menti-
oned by the Angel, should have been expressed in the
plural Number. Those who cannot brook the Opini-
on of *Scaliger*, I would advise 'em to fix the beginning
of these 62 Weeks in the 2d year of *Darius Nothus*,
and to include in that space the 7 Weeks allotted for the
rebuilding of the Streets and Walls of the City: But
lest we should exceed the Bounds of an Epitome, we
will now conclude this Chapter, leaving the determina-
tion of the matter to every one's own Judgment.

C H A P. XXX.

Of the Epocha of the Græcian Empire in Asia, and the last Battle fought betwixt Alexander the Great and Darius Codomannus; as also the commencement of the Period of Calippus.

R U L E S.

1. *In tracing the Origin of the Græcian Empire in Asia, 1. we must go back to that time when Alexander the Great was declared Emperor of all Greece, having succeeded his Father in the Kingdom in the same year that Evenetus was Archon at Athens, and L. Furius and C. Menius were Consuls at Rome. 2. Darius Codomannus began his Reign over Persia much about the same time that Alexander succeeded his Father Philip in the Kingdom of Macedonia. 3. Just before the Græcian Expedition against Asia the Thebans were vanquished, at which time Alexander, pursuant to the resolution taken in his Council, did totally destroy the City of Thebes, and thereby put all the other Græcian Commonwealths that were much inclined to revolt, under a great consternation. 4. In the same year that Ctesicles was Archon at Athens, and Caius Sulpicius and Lucius Papyrius Roman Consuls, Alexander marched at the Head of his Army to the Hellespont; from whence having transported his Forces out of Europe into Asia, he fought the Battle of Granicum. 5. In the second year of the Asiatick War, when the Battle near Issus was fought, Nitocrates was Archon at Athens, and Cæsius Duilius and L. Papyrius Consuls at Rome. 6. In the third year of this Asiatick War of the Greeks, Nice-ratus was Archon among the Athenians, and M. Artilius and M. Valesius Consuls at Rome. 7. In the same third year, being the second before the Battle of Gaugamela, was the 112th Olympiad celebrated, where Grylus of Chalcedon carried the Day: Tyrus was likewise taken by Alexander this year. 8. In the*
4th

4th year of this Asiatick War, when Darius was vanquished at Gaugamela, Aristophanes was Archon at Athens, and Sp. Posthumius and T. Veturius Roman Consuls. 9. The same year that the Battle of Gaugamela was fought, Alexander, after his return from the Temple of Jupiter Hammon, founded the City of Alexandria. For these Characters we are obliged to Diodorus Lib. 17. which are for the most part approved by other Historians. 10. Alexander, after the Victory over Darius near Gaugamela, made himself Master of Asia in the 5th year of his Reign, according to Justin Lib. 11. ver. 14. 11. The same year was the 5th year of Darius just begun; Ptolemy allowing but four years for the Reign of Darius. 12. Eleven days before this last Battle fought betwixt Darius and Alexander, there hapned a very remarkable Eclipse of the Moon, according to Plutarch Vit. Alexand. 13. The same Eclipse was observed, according to Plutarch, in the Month of Boëdromion, towards the latter end of the Summer, or the Autumnal Equinox; at which time the Greeks used to celebrate the Eleusinia, dedicated to Ceres. This Eclipse hapned in the year of the Julian Period 4383, on the 20th day of September, a little before Midnight, the whole obscuration being of 14 Inches. Pliny likewise makes mention of it, Lib. 2. c. 70. 14. The next Summer after the Victory obtained by Alexander near Gaugamela, Calippus Cyzicenus began a new Period of 76 years, as is evident from the four Observations of Timocharis upon the years 36, 37, 47, and 48 of that Period, mentioned by Ptolemy l. 7. c. 3. 15. The same year that Calippus began this new Period, Darius, whilst he was gathering Recruits in Bactria, and the adjacent Provinces, was made Prisoner by Bessus his own Lieutenant over the Province of Bactria; who having fettered him with Golden Fetters, at last murdered him, Aristophanes being then Archon at Athens, and Cn. Domitius and Au. Cornelius Roman Consuls. In this point all the Ancient Historians agree, especially Diodorus Siculus Loc. Cit..

11. From these Characters we conclude that the Battle of Gaugamela was fought in the year of the Julian Period 4383, Cycl. ©. 15. 13. on the first day of October; and that the Period of Calippus began with

the Summer of the 4384th year of the Julian Period, Cycl. ☉. 16. ♀. 14. and that Darius Codomannus the last Monarch of Persia was slain in the same year.

To find
out the
year since
the begin-
ning of
this Epocha

III. If therefore from any certain year of the Julian Period be subtracted 4382 years and 9 Months, the residue shews the year since the beginning of the Græcian Empire in Asia, or since the Battle fought near Gaugamela: And if 4383 years and six Months be subtracted in the same manner, the Residue is equivalent to the year since the beginning of the Period of Calippus, or the death of Darius Codomannus. But if to certain years of these Epocha's be added the before mentioned numbers of years, the several Products will be correspondent to the respective years of the Julian Period.

The occasi-
on of this
Asiatick
War, and
of the en-
suing Re-
volution.

§. 1. *Petrus Bizarus Lib. 2. Hist. Rer. Pers.* has made a very large Collection of the Motives which induced *Alexander the Great* to engage in a War against *Darius Codomannus*. Such were; the remembrance of the past Injuries and Troubles the Greeks had received from the Hands of *Darius Hytaspis* and *Xerxes*; the private resentment of *Alexander*, who had been contumeliously treated by the Ambassadors of *Darius*, and in his Letters, in which he called himself the King of Kings, and *Alexander* his Servant; the resentment of his Fathers Death, upon whose Head *Darius* had set a vast Sum of Money, as well as upon *Alexander* himself. But the chief Motive was his boundless Ambition to build his future Greatness upon the ruin of the professed Enemies of his Country, as may be gathered from the answer sent by *Alexander* to *Darius's* message, mentioned by *Diodorus Siculus l. 17.*

In what
place this
Battel was
fought.

§. 2. The Battle which decided the Fate of the Asiatick Empire betwixt the Persians and Greeks, and from which this Epocha begins, is commonly called the Battle of *Arbela*, whilst others are of Opinion that it was fought near *Gaugamela*. It seems to me very strange that Historians should confound these two places which lie at the distance of 600 *Stadia* from one another; but *Strabo* accounts for it thus: '*Arbela, says he, Lib. 16. Geogr. p. 507. Edit. Causis* under the Jurisdiction

ridiction of *Babylon*, and situated not far from it. On the other side of the River *Lycus*, in the Plains of *Aturia* is the City of *Ninus*. In the Province of *Aturia* is likewise the Village of *Gaugamela*, famous for the great Victory obtained by *Alexander the Great* against *Darius*, &c. But the *Macedonians* seeing *Gaugamela* to be but a poor Village, and *Arbela* a considerable Place, built (as it is reported) by *Arbelus* the Son of *Arbmonens*, they gave out, that they had fought and obtained this signal Victory near *Arbela*, which has misled several Historians into an Error. Consult the Notes of *Freinshemius* upon *Curtius*.

S. 3. *Joseph Scaliger* l. 5. de *Emend. Temp.* is of Opinion, that *Plutarch* is mistaken in the Character of the above mentioned Lunar Eclipse. But if we weigh things maturely, we'll find but little ground for thus censuring an Historian of so extraordinary a Reputation. For he does not mention expressly any certain day of the Month *Boëdromien*, but only the Feast of *Elesusnia*, which was celebrated by the *Greeks* for several Days together. Besides that, the constitution of the *Attick* year as proposed by *Scaliger*, and according to which he has corrected *Plutarch*, is not sufficiently established and approved among us, which is, questionless, the reason that *Calvisius*, who otherwise never fails to follow closely the Footsteps of *Scaliger*, has not made the least Animadversions upon this Passage of *Plutarch*; and for the same reason it is our Opinion that this Character of so ancient an Author ought not to be rejected.

Whether
Plutarch
committed
an Error
in his Cha-
racter of
the Lunar
Eclipse.

CHAP. XXXI.

Of the time of the Death of *Alexander the Great*, and the Epocha of the years of *Philip*.

RULES.

- I. *Alexander the Great* lived 32 years and 8 Months, computed from the first year of the 106th Olympiad.

and from the same day that Philip the Father of Alexander received the Congratulations upon the Olympick Victory, and the Victory obtained by Parmenio over the Illyrians, according to Arrian L. 7. and Plutarch Vit. Alex. 2. Alexander reigned 12 years and 7 or 8 Months, according to Eratosthenes in Clemens Alexandrinus, Diodorus Siculus, Arrian, Eusebius, Sulpitius Severus, and 1 Maccab. 1. 8. 3. When 7 years were compleated from the Victory of Alexander over Darius, Alexander died near Babylon, Sulpit. Severus l. 2. 4. Agefias was Archon at Athens the same year that Alexander died. Diodor. Sicul. Arrian. 5. The same year C. Poetelius and L. Papyrius were Consuls at Rome, Diodorus Siculus. 6. The 114th Olympiad was celebrated the same year, and Micinas of Rhodes carried the Day. Josephus L. 1. contr. Appion. Diodor. Sic. Arrian L. 7. Eusebius l. 8. demonstr. Evang. 7. Alexander died 236 years after Cyrus; who began to reign over Persia in the beginning of the 55th Olympiad. Euseb. l. cit. 8. From the beginning of the Nabonassarean Epocha till the Death of Alexander are computed 424 years, according to Ptolemy l. 3. 9. The year of the Christian Æra 238, was the 562d after the Death of Alexander, according to Censorinus de D. N. c. 21. 10. 1214 years after the Death of Alexander there was a Solar Eclipse observed at Aracta; both the great Luminaries being in Leo; and that the same Eclipse hapned in the year of Christ 891, on the 8th day of August about Noon, is manifest from the Ecliptical Calculations. Albategn. 11. The Death of Alexander is thus described by Plutarch Vit. Alex. On the 18th day of the Month *Dafius*, being seized with a Fever, he remained all that Night in the Bath. The next day after bathing he kept his Bed-Chamber, where he played at Tables with *Medius*. Having bathed again at Night, and assisted at the Sacrifice, he eat with much eagerness. The same Night his Fever returned again. The 20th day of the Month, after having bathed again, he assisted at the solemn Sacrifice; and being laid down in the Bath, he passed his time with a certain Commander of a Ship, who gave him a relation of his Voyage, and of what he had observed as most remarkable in the

the Ocean. The 21st being past in the same manner, his Fever encreased towards Night: And the next day the Fever growing more violent, he was carried from thence to another place, near the great Bath, where he entertained himself with the Generals of the Army, in giving Orders to them. On the 24th, his Fever still increasing, he assisted at the Sacrifice, whither he was forced to be carried; and ordered the Generals and other chief Men to tarry within the Court, the Colonels and Captains keeping Guard without the Gates. On the 25th he was carried into one of the inner Apartments of the Castle, where he slept a little; but his Fever did not diminish. When the Generals came to attend him he had already lost the use of his Tongue, which continued thus on the 26th. The Macedonians believing him to be dead, came in a tumultuous manner to the Gates; and having forced those that attended to admit them within the Kings Apartment, they all passed one by one without their Arms by his Bed. On the same day Pylithon and Seleucus were dispatched to the Temple of Serapis to consult the Oracle whether Alexander should be conveyed thither: but they received for Answer, that they should not remove Alexander from the place he was then in. On the 28th towards Night he died. Thus it is recorded in the Diary. 12. *It is very probable that the Month Dexios of the Macedonians was coincident in that year with the Month Thargelion of the Athenians; for Ælianus says l. 2. c. 35. Var. Hist. It is reported that Alexander was born and died on the same day of the year, being the 6th of the Month Thargelion;* 13. *After the Death of Alexander, and many long debates among the Generals, Aridæus the Son of Philip, who had also assumed the Name of Philip, was by the Majority of Suffrages constituted King, and Perdiccas, to whom Alexander had given his Ring at the point of Death, was chosen Regent; pursuant to which all the Governours of the Provinces and other principal Officers were ordered to obey their Commands. This was done the same year that Cephilodorus was Archon of Athens. Diod. Sic. l. 18.*

II. *From these Characters it is evident that Alexander died in the Spring of the 4391st year of the Julian Period, Cycl. ©. 23. D. 2. And that from the same year, about the Summer Season, when another Archon succeeded at Athens, the Philippean Period had its beginning.*

To trace
the year
since the
beginning
of this E-
pocha.

III. *If therefore from any certain year of the Julian Period given, 4390 years and 3 Months be subtracted, the Residue shews the year since the Death of Alexander the Great. To find out the year since the beginning of the Philippean Period, several Months more must be subtracted: And if the same number of years and Months be added to the year since the beginning of these Epochas, the Product will be correspondent to the year of the Julian Period.*

About
what time
Alexander
died.

§. 1. **T**HERE is some dispute about the true time of the Death of *Alexander the Great*. For *A. Gellius* allots no more than 11 years for the Reign of *Alexander*; whereas *Strabo* l. 15. reckons as many after his last Victory obtained against *Darius*. But neither of these two are of sufficient Authority to counterballance what has been said before concerning the true time of his Death.

How Alex-
ander died.

§. 2. It is also called in question whether his Death was occasioned by Poison or Debauchery. Of the first Opinion is *Justin* l. 16. c. 16. and *Cartius* l. 10. But *Plutarch Vit. Alex.* says, that this Account of his being made away by Poison, was look'd upon as a Fiction; because his Body shewed not the least marks of it after his Death, tho' it laid several days exposed to the heat of the Sun, whilst the contention lasted among the Generals. Perhaps he died under the influence both of Drinking and Poison.

The change
of Affairs
after the
Death of
Alexander.

§. 3. After the Death of *Alexander* the Body of this vast Empire was torn in many pieces, among which four Kingdoms were the most remarkable, pursuant to the Vision of *Daniel*. For *Ptolemy* seized *Egypt*, *Seleucus* *Babylon*, *Antigonus* the *Lesser Asia*, and *Antipater* *Macedonia* and *Greece*.

§. 4. The

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§. 4. The Histories of these times make mention of *Who was* two *Philips*; the first *Philip* the Son of *Amyntas II.* *that Philip* Father to *Alexander the Great*; the second *Aridaus*, *that gave* the natural Brother of *Alexander*. *Scaliger, Christman,* the Name *to the Phi-* *lippean Pe-* *riods.* *Serarius* and others attribute the Origin of the *Philippean* Epocha to the first: But the same having been unknown till after the Death of *Alexander the Great*, it appears more probable to me, that it owed its first rise to *Philip* the Brother of *Alexander*, who was born of *Philinna* a *Thessalian* Lady, and Mistress to *K. Philip*. See *Diod. Sicul. l. 18. Bibl.* To conclude; the *Philippean* years were, according to *Censorinus de D. N. c. 21.* of the same form with the *Nabonassarean* years.

C H A P. XXXII.

Of the Epocha of the *Seleucidæ*, which is also called the *Græcian* and *Alexandrian* Epocha; and of the Covenant and Therick *DHILGARNAIN*, mentioned in the Book of the *Maccabees*.

R U L E S.

1. The Epocha of the *Seleucidæ* used especially among the *Asiaticks*, owes its Name and Rise to *Seleucus*; and commences at the time when *Seleucus* made himself Master of *Babylon*, and the Provinces of *Media* and *Susa*. 2. *Seleucus* made himself Master of *Babylon* that year that *Polemus* was Archon at *Athens*. 3. In the same year was the 117th *Olympiad* celebrated, at which *Parmenio* of *Mitylene* was Victor. 4. *L. Papyrius* was then the 5th time, and *C. Junius* the 2d time *Roman Consuls*. All these Characters are related by *Diodorus Siculus l. 19.* 5. In the 148th year of the *Græcian* Epocha, *Judas* the *Maccabean* purged the Temple of *Jerusalem*, after its prophanation by the *Gentiles*, 1 *Mac. 4. v. 52, 53.* and the restoration of the *Levitical* Worship happened in the first year of the 145th *Olympiad*, according to *Josephus l. 12. c. 11. Ant.* 6. The 150th year of

this same Epocha, in which Antiochus Eupater besieged Jerusalem, was a Sabbatick year, 1 Mac. 6. v. 53. Josl. 12. c. 14. 7. After the Death of Alexander the Great, Onias the High-Priest ruled at Jerusalem; and in his time Seleucus having made himself Master of Babylon, assumed the Asiatick Crown in the 12th year after the Death of Alexander. 8. From Seleucus reckoning backwards to Cyrus, we compute 248 years. Eusebius l. 8. c. 11. demon. Evang. 9. The year 1194 of the Epocha Therick Dhilcarnain (which in the Nurenberg Edition of Albategnius, illustrated with Notes by Joh. Regiomontanus, is called ADILCANARI) was the 1206th year after the Death of Alexander. 10. The year 1202 of the same Epocha, in which hapned a notable Eclipse of the Sun, was the 1214 after the Death of Alexander, according to Mahomet the Grandson of Cruen (called Albategni) in his Book de Scien. Stellat. c. 27. 30. And it is manifest from the Astronomical Tables, that the Eclipse of the year 1202 of the Epocha Therick Dhilcarnain happened in the year of Christ 891, on the 8th day of August. 11. Nothing certain is to be determined concerning the Months of the years of this Epocha, which in the first Book of the Maccabees are frequently begun with the Month Nisan. See 1 Mac. 7. v. 1. C. 9. v. 3. C. 10. v. 1, 21. C. 13. v. 22, 41. C. 16. v. 14. But in the second Book of the Maccabees and those of the Jewish Historians, they begin from the Month Tisri.

- II. From these Characters it appears, that the beginning of this Epocha is coincident with the year of the Julian Period 4402, Cycl. ©. 6. D. 13. and that the Author of the first Book of the Maccabees speaks for the most part of the Vernal Season of this year, whereas in the 2d he means the Autumnal.
- III. If therefore 4401 years and 3 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Græcian Epocha, according to the first Book of the Maccabees: And if 4401 years and 9 Months be subtracted in the same manner, the Residue will be equivalent to the number of years since the beginning of the same Epocha, according to the 2d Book of the Maccabees.

§. 1. *Justin l. 15.* relates that this *Seleucus* was the Son of *Apollio* and *Laodice*. After the Death of *Alexander the Great*, when his Empire was divided among the Generals of his Army, *Seleucus* had *Syria* for his share; but being forced from thence by King *Antigonus* he sought for shelter under *Ptolemy* King of *Egypt*; till returning at the Head of a considerable Army, he made himself Master of *Babylon*, in remembrance of which this Epocha was instituted.

§. 2. The Jews call this Epocha the *Era of Covenants*, or the *Era of Principalities*; because, as they say, when *Alexander the Great*, after making himself Master of *Persia*, marched towards *Jerusalem* with an intention to destroy that City, he was met by the High Priest *Simon* alias *Jaddus*; who prevailed with him to alter his intentions, upon this Condition or Covenant, that all the Sons of the Priests that were born that year should be called *Alexanders*. But *Petavius l. 10. de doct. temp. c. 42.* deservedly ridicules the ignorance of the Jewish Interpreters, in pretending that the beginning of this Epocha runs parallel with *Alexander's* making himself Master of *Asia*; for the same did not commence till 12 years after his Death, and 18 years after his interview with the High Priest. For which reason I prefer the Opinion of those who call this Epocha the *Era of Principalities*; for that after the Death of *Alexander* his Empire was divided into many Principalities.

§. 3. The *Arabians* called this Epocha of *Seleucus*, *This Therick Dhilcarnain*, and the *Greeks* ἐποχὴ τῆς διέκριντος, which signifies as much as the Horned Epocha. *Christ-mannus* is of Opinion that the *Arabians* and *Greeks* called *Alexander the Horned*, as being Monarch both of East and West. *Wilhelmus Schickardus* and others maintain that he was called thus, because he vanquished *Darius Codomannus*, who by *Daniel* is compared to a Ram, *Dan. c. 8.* But *Scauliger's* Opinion seems preferable, who derives this denomination from thence that *Alexander* was reputed the true Son of *Jupiter Ammon*, and the supposititious Son of *Philip*: For, according to *Schickardus* himself, the *Arabians* used to call those that pimped for their Wives, and educated

cated Bastards under the pretence of their own Children, HORN BEASTS.

Whether
the Author
of the 2d
Book of the
Maccabees
always
these years
from the
Month Tis-
ri.

S. 4. *Joseph Scaliger* and *Diionysius Petavius* L. 10. c. 43. *de doct. temp.* maintain that the Author of the 2d Book of the *Maccabees* constantly begins the years of this Epocha with the Month *Tisri*; but it being said in the 2d Book c. 15. v. 37. that it was decreed that the 13th day of the 12th Month should be celebrated; which Month is called in the *Syrian* *ADAR*; the Opinion of *Scaliger* and *Petavius* is thereupon disproved. For, if at that time the Month of *ADAR* was the last, it follows, that the Month of *NISAN* was the first, the year beginning with the Spring. To conclude, the Authors who mention this Epocha, make use sometimes of the *Nabonassarean* years, and sometimes of the *Julian* years; of which see *Diionysius Petavius* l. 10. c. 40. *de doct. temp.*

C H A P. XXXIII.

Of the Epocha and time of the Asmoneans, who were afterwards called Maccabees.

R U L E S.

- I. *This Epocha must be regulated according to the true Succession of Mattathias, Judas Maccabeus, Jonathan, Simon, &c. as expressed in the Books of the Maccabees, and Josephus.* 2. *Mattathias began to be famous when Antiochus Epiphanes tyrannized over the Jews, 1 Mac. 2.* 3. *The same Mattathias died in the 146th year of the Græcian Epocha, 1 Mac. 2. v. 70.* 4. *In the 148th year of the same Epocha Judas Maccabeus Son of Mattathias, rendered himself famous by restoring the Levitical Service among the Jews, 1 Mac. 4. v. 52.* 5. *In the 152d year of the Græcian Epocha Judas Maccabeus was slain in the Battle fought against Bacchides, and was succeeded by his Brother Jonathan, 1 Mac. 9. v. 3, 18, 28.* 6. *Jonathan being murdered by the Treachery of Tryphon, 1 Mac. 12. v. 48. Simon his Brother was made Prince over the Jews, and fought with such*

such success against the Gentiles, that it was under his Government said of the Jews 1 Mac. 13. v. 41, 42. In the 170th year the Israelites were delivered from the Yoke imposed upon them by the Heathens: And from that time they used to write in their Inscriptions, IN THE FIRST YEAR OF SIMON THE CHIEF HIGH-PRIEST, GENERAL AND PRINCE OF THE JEWS. 7. The 172d year of the Græcian Epocha was coincident with the 3d year of Simon the Chief High-Priest, 1 Mac. 14. v. 27. 8. The Epocha of Simon began with the Ecclesiastical year; or in the Spring, 1 Mac. 13. v. 51. c. 14. v. 27. 9. The last of the Asmonean Race was Antigonus the Son of Aristobulus the Brother of Hyrcanus, whom Antonius caused to be nailed to the Cross (which was the first Instance of that kind of Execution of a King among the Romans) and after he had been well whipped, to be strangled. See Jos. l. 14. Antiqu. c. 29. and Diod. l. 49. 10. The Government of the Asmoneans, continued down to the Death of Antigonus, lasted 126 years; and that Prince was succeeded by Herod, surnamed the Great, See Jos. Antiqu. l. 14. c. ult. l. 15. c. 1. l. 1. c. 13. de Bel. Jud. and Hegesippus l. 1. c. 3. de Excid. Hierosol.

II. From these Characters it is evident that the Asmonean Race flourished about the year of the Julian Period 4548, Cycle ©. 12. 7. at which time Mattathias died: That in the 4549th year of the Julian Period Judas Maccabeus acquired immortal Glory among the Jews, by restoring their publick Service; and that he was slain in the year of the Julian Period 4555: And lastly, that the Epocha of Simon had its beginning in the year 4571 of the Julian Period.

III. How any certain year of the Julian Period may be conveniently connected with the years of these Epochas, is sufficiently evident from what has been said. For the year since the Death of Mattathias you must subtract 4547 years; for the year since the Restoration of the Levitical Service by Judas 4548 years, and for the year of the Epocha instituted in honour of Simon, 4570 years and three Months.

The derivation of the Name of the Asmoneans. §. 1. THE Words of *Josephus*, relating to the Family of *Mattathias*, being ambiguous, some have made the Word *Asmonean* a proper Name, others an Appellative. But to my mind 'tis sufficient for us to know that the Word *Asmonean* signifies as much in the *Hebrew* as *Great Men* and *Governours*; in which Sence it is taken by *Rabbi Kimchi*.

Which Tribe the Asmoneans were descended of. §. 2. Many who insist upon the promise of the Scepter's retaining to *Judah*, would have the *Asmoneans* descended of the Tribe of *Judah*; of which Opinion were *Genebrardus* and *Baronius*: But the last of these two has changed his Opinion in the last Edition of his *Annals*, it being evident out of the Books of the *Maccabees* 1 *Mac.* 2. v. 1. that the *Asmonean* Family was descended from the Tribe of *Levi*; which is likewise agreeable to the Genealogy of *Josephus* l. 12. c. 8. As to what is alledged by some of the *Asmonean* Race their being descended on the Mother's side from the Family of *David*, 'tis of no great Consequence, it being not customary among the *Jews*, to convey Succession by Females.

How they came to be called Maccabees. §. 3. *Judas* the Son of *Mattathias* was the first who was surnamed the *Maccabean*, 1 *Mac.* 2. v. 3. But concerning the Interpretation of this Word there are divers Opinions. *Johannes Reuchlinus* l. 3. *Art. Cab.* and *Serrarius* would have it to have been an Inscription in the great Standard of *Judah*, and to signify as much as WHO IS LIKE UNTO THE LORD AMONGST THE GODS? And alledge that *Judas* from thence had received the Surname of *Maccabean*. But *Fullerus* l. 2. 13. *misc.* interprets it, I AM THE SCOURGE, i. e. to the Gentiles and Apostate *Jews*.

The Administration of the Government was in the Tribe of Levi before the Asmoneans. §. 4. Many Learned Men are of Opinion, that the supreme Administration of the Government among the *Jews* was not lodged in the Tribe of *Levi* till the time of the *Asmonean* Family, but they are out: For *Josephus* l. 20. c. 8. says expressly, that after the return of the *Jews* to *Jerusalem* by the Command of *Cyrus*, *Jesus* the Son of *Josedec* was High-Priest; 'WHO, says he, AND WHOSE POSTERITY, in all fifteen, governed the *Jewish* Commonwealth till the time of *Antiochus Eupator*. St. *Jerome* in *Jer.* c. 22. in *Ez.* c. 21. consents with *Josephus*; and *Lyra* in c. 1. *Ez.* has the

the following Words: ' God governed his People after they had taken Possession of the Land of Promise by three different forms of Government. First by the Judges, of which in the Book of Judges. Secondly, by the Kings, of which in the Book of the Kings. Thirdly, by the High-Priests, from their return out of the *Babylonian Captivity*, till Christ. And it is remarkable what is related by *Josephus* l. II. c. 8. that when *Alexander the Great* stood in need of the assistance of the *Jews* at the Siege of *Tyrus*, he directed his Letters written for that purpose to *Jaddua* the then High Priest.

C H A P. XXXIV.

Of the Antiochian Epocha or χρονιατιμὸς ἡ Αντιοχεια.

R U L E S.

- I. The chief Characters of the *Antiochian Epocha* are these. 1. The beginning of this Epocha is contemporary with the Battle of *Pharsalia*; where *Pompey's Army* was entirely routed, and himself slain soon after through the perfidiousness of *Septimus*, *Salvius* and *Achilles*.
2. The 2d year of the Reign of the Emperour *Leo* was the 506th χρονιατιμὸς τῆς πόλεως, in which year, to wit, on the fourth day of the Month *Gorpiaeus* (the same with the Month *September* of the Romans) there hapned a great Earthquake, which shook almost all the Houses of the new City, according to *Evagrius* l. 2. c. 12.
3. In the 150th year of this Epocha, under the Reign of *Trajan*, there hapned another most terrible Earthquake, mentioned by the same *Evagrius*.
4. In the 575th year of this Epocha, on the first day of the Month of *Xanticus* (our first of April) the Emperour *Justin* being at the point of Death, constituted *Justinian*, his Sister's Son, his Consort in the Empire, according to the same *Evagrius*, l. 4. c. 9.
5. The first year of this Epocha is cotemporary with the 1969th year of *Abraham*, according to *Eusebius*, who upon that year brings in the *Antiochian Com-*

Computation. 6. In the same first year of this Epocha began likewise the first **INDICTION**, which was followed afterwards by others, as it is well observed by Scaliger; so that the Antiochian years being divided by 15, the residue shews the true Character of the Cycle of Indictions.

II. From these and other Characters, but especially those remarked by Evagrius, it may be concluded that this Era began in the year of the Julian Period 4664, Cycl. ©. 17. D. 10. in Autumn.

III. If therefore 4664 years and 9 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Antiochian Epocha.

This Epocha began in Autumn.

S. 1. **I**N the Chronicle of *Alexandria* it is observed that Liberty was proclaimed at *Antiochia* on the 20th day of *May*; which if it be so, it follows, that the Epocha of the *Antiochian* Liberty had its beginning before the Battle fought betwixt *Cæsar* and *Pompey*; The Battle of *Pharsalia* being, according to the Testimony of *Cæsar* himself l. 3. B. G. fought when it was near Harvest-time: But most of the best Chronologers agree, that this Epocha had its beginning, not in the Spring, but in the Autumn next preceding the Battle of *Pharsalia*: For which reason *Scaliger* and *Calvisius* allot the first day of *October* for the beginning of this Epocha, which in my Opinion, would suit better with the 22d of *September*, this having been anciently the beginning of the *Indictions*.

Why this Epocha is called χηματισμός τῆς Ἀντιοχείας ἀπὸ τῆς αὐτονομίας αὐτῆς.

S. 2. *John Christopherson* an Englishman, a famous Interpreter of the ancient *Græcians*, has translated the Words of *Evagrius*, where he makes mention of χηματισμός; in the year in which *Antiochia* received its Name; but quite beyond the purpose; *Antiochia* having received its Name above 260 years before this Epocha, from *Antiochus*; besides that the *Greek* Word does not admit of this Explication. The Opinion therefore of *Scaliger* appears most probable, that by the Title of χηματισμός, they had a regard to the Cycle of *Indictions*, which begun with the first year of this Epocha.

CHAP. XXXV.

Of the Julian Epocha.

RULES.

- I. *The Julian Epocha begins with the Correction of the Calendar, which hapned 1. When Cæsar, then High-Pontiff, was the third time, and Æm. Lepidus Consuls at Rome, according to Cens. c. 2. de Die Nat. and Dion. 2. The Julian years take date from the 4th Consulship of Cæsar, according to the same Cens. Loc. Cit. 3. The 283d Julian year is cotemporary with the year in which Ulpian and Ponticanus were Consuls at Rome; and with the 991 year since the Building of the City, according to Censor. Cap. 21.*
- II. *From these Characters we conclude that the first Julian year began on the first of January, in the year of the Julian Period 4669, Cycle ©. 21. 1. 14. and that consequently the preceding 4668th year was the year of Confusion.*
- III. *If therefore 4668 years be subtracted from any certain given year of the Julian Period, the residue shews the year since the beginning of this Epocha. And if to the year of this Epocha the before-mentioned Number of years be added, the Product shews the year of the Julian Period.*

§. 1. *Julius Cæsar finding that the Pontiffs of Rome whose business it was to intercalate the years which were to be Luna-Solar years, had abused their Authority, and managed this Intercalation with a regard to their own conveniency, or to oblige their Friends, according as they were inclined to keep the Magistrates in their places a longer or shorter while; upon a view of these abuses, I say, he took up a resolution of redressing the growing corruption. See Censorinus.*

Why Cæsar altered the form of the year.

§. 2. *Am.*

How this
was effect-
ed.

§. 2. *Ammianus Marcellinus Lib. 26. Rer. Gest.* gives an account at large how *Cæsar* proceeded in the correction of the Old Calendar; The Sum and whole Basis of which is, that the *Solar Tropick* year consists of 365 days and 6 hours; and that the 6 hours were not to accounted, till (all together) they made up one day, which was to be added to the 4th year, on the 22d of *February*; so that this Interval of 48 hours, was to be accounted for one and the same day. Of which see also *Celsus*.

How the
Months
were order-
ed in the
Julian year

§. 3. The year of *Romulus* began with the Month of *March*. But under the Reign of *Numa Pompilius* the *Romans* were pleased to add the two Months of *January* and *February*; so that then *January* was the first; and at the time of *Julius Cæsar* the same Order was observed in the Months, which is retained to this day.

Why *Cæsar*
began the
year with
the first of
January.

§. 4. The Motive that induced *Cæsar* to begin the *Julian* year with the first of *January*, or the *Hybernal Solstice*, is thus represented by the Poet:

*Bruma novi prima est, verterisq; novissima Sclis,
Principium capiunt Phœbus & annus idem.*

Of the year
of Confu-
sion.

§. 5. The year which preceded the first *Julian* year was called the year of Confusion; because it consisted, by reason of the Months being gone too far back, of 15 Months or 445 Days, as is evident from the Words of *Censorinus*. ‘*Cæsar*, says he, when High-Pontiff of *Rome*, in his third Consulship, and in the first of *Æmil. Lepidus*, to correct what had been neglected before, intercalated two Months consisting of 67 Days, betwixt the Months of *November* and *December*, having already added 23 days to the Month of *February*, and this made that year to consist of 445 Days. And *Suetonius Vit. Cæs.* represents the correction of *Cæsar* in the same manner; from all which it is evident that the Year of Confusion began on the 14th day of *October*, in the year of the *Julian* Period 4667.

The correction
of the
Julian
years.

§. 6. Though *Cæsar* was very careful in adjusting the exact time of the Intercalation; yet he being slain in the second year of this Epoch, such was the ignorance of those who had the management of the Calendar,

lendar, that the Intercalation was made sooner than it ought to have been; which induced *Octavius Augustus* to undertake the Reformation of these *Julian* years, which is thus related by *Macrobius*: 'The Priests, says he, gave occasion to a new error by their Intercalations. For, whereas they ought to have intercalated that day which is made up out of four times 6 Hours, at the latter end of each fourth year, and the beginning of the 5th; they made the Intercalation at the beginning of each fourth year. This erroneous Intercalation was continued for 36 years together; in which space of time 12 days were intercalated instead of 9. This mistake was likewise corrected by *Augustus*, who ordered that the 12 following years should not be intercalated; that so these three days, which by the over-hastiness of the Priests, were over-reckoned, might be swallowed up in this Interval. Afterwards he ordered (pursuant to *Cæsar's* Intention) that at the beginning of each 5th year one Day should be intercalated; and that this order should (for an everlasting remembrance) be cut in Brass.

§. 7. It is undeniable, that there is some mutation in the Ingress of the Sun into the Celestial Points; and that likewise the Feasts of *Easter* have been misplaced in the Old Calendar. Nevertheless I cannot see any sufficient reason to induce us to approve of the *Gregorian* Correction or any other, or why we should not retain the ancient form of the year, as in the times of *Julius Cæsar*, without cutting off a day, by reason of the Precession of the Equinoxes; for in adhering to that form we may trace the *Plenilunium Paschale* out of the most exact Astronomical Tables; and fix the Feast of *Easter* on the first *Feria* next ensuing the said *Plenilunium*, and thus shall we answer the end of both the Emperours *Julius* and *Constantine*. For it is well known, that the first regulated the Publick and Civil Records according to the Motion of the Sun, in which he followed the Opinion of *Sofigenes*, and his Solar year. We have before us the Examples of many great *Mathematicians*, and of *Ptolemy* himself, who did not reject the *Fasti Nabonassarei*, tho' in the same no Account was made of the odd hours of the Solar year; and what should move us to pretend

Whether
the Julian
years need
another
correction.

tend to any new alterations in the *Julian* Calendar, which agrees much more with the Celestial Motions? For, what detriment is it to the Commonwealth, if the *Equinox* be fixed now on the 9th or 10th day of *March*, which, in the times of *Julius Cæsar* used to fall out upon the 23^d day of the same Month? On the other hand, what a Confusion would it be, if by rejecting the *Julian* year we should be put under a necessity of rendring uselefs all the Astronomical Tables and the *Julian* Period? For which reason it is, that *Johannes Keplerus*, who was Mathematician to three Emperors, when he compiled his *Tabula Rudolphina*, did not follow the method of *Gregorius*, but retained the *Julian* Computation: Neither need we (like *Gregorius*) be at the charge of many thousand Pounds to find out the *Paschal Plenilunes*; the same being without great difficulty to be gathered from the Astronomical Tables, where the *Equinoxes* and *Plenilunes* have their exact appointed times. To be short, as the Church does not impair the Civil Power, so the Feasts need not interfere with the Civil Records; especially at this time when we may make use of the Words of the Apostle, *Col. 2. v. 16, 17.* ‘ Let no Man judge you in respect of
‘ any Holy Day, or the New Moon, or of the Sab-
‘ bath Days, which are a Shadow of the things to
‘ come.

C H A P. XXXVI.

*Of the Epocha of the time of Herod, and the
Reigns of the Foreign Kings over the
Jews.*

R U L E S.

1. *In adjusting this Epocha, we must mind the following Characters.* 1. Herod, who was afterwards surnamed the Great, was by Antipater declared Prince of Galilea, when he was scarce 15 years of Age. Josephus l. 14. c. 17. Antiq. l. 1. c. 8. de Bell. Jud. 2. This was done after Julius Cæsar had put a happy Period to the Alexandrian War; and had conferred great Honours upon Antipater the Father of Herod.

rod. Jos. l. 14. c. 15. 17. 3. This same Herod soliciting for Succours against the Parthians, was by Anthony and Augustus, with consent of the Senate and People of Rome, declared King of Judæa in the 184th Olympiad, C. Domit. Calv. for the second time and C. Asin. Pollio being then Consuls of Rome, whose Consulate happened in the 40th year before Christ, according to the vulgar Epecha. Jos. l. 19. c. 26. 4. The City of Jerusalem was besieged and taken by Herod and Sosius in the Sabbatick year, when M. Agrippa and Canid. Gallus were Consuls at Rome, in the 185th Olympiad, and the third Month, on the Day of their great and solemn Fast; on which day the said City was likewise taken by Pompey 27 years before. Josephus l. 14. c. 18. Ant. These Characters shew the taking of this City to have hapned in the 37th year before Christ. 5. The Battle betwixt Anthony and Augustus was fought near the Promontory of Actium in the 7th year after Herod had taken the City of Jerusalem, according to Josephus l. 15. c. 17. which Battle hapned in the 31st year before Christ, and the 15th Julian year, as shall be shewn hereafter. 6. Herod was confirmed in the Kingdom and had the Crown, which he had laid down of his own accord, restored to him, when Augustus marched into Egypt, which was in the 2d year after the Battle of Actium, and the 30th year before Christ. 7. Herod lived but eight days (Josephus says five) after he had caused his Son Antipater to be slain. He reigned in all forty years. Chron. Temp. Sec. 8. The 18th year of the Reign of Herod was the 15th year after his taking the City of Jerusalem, and in the same year he began to rebuild the Temple which he had caused to be pulled down before. Josephus l. 17. c. 10. Ant. 9. The days that Herod reigned over all the Jews were 37 years, and Herod died; a Man who had been very prosperous in his undertakings. These are the Words of the Hebrew Text of Josephus l. 5. c. 41. translated by Sebastianus Munsterus from the Constantinopolitan Copy, and published by Hen. Petrus in the year 1540 at Basil. For the true time of the beginning of the Reign of Herod over all the Jews must be computed from his taking the City of Jerusalem. 10. When Herod's Recovery

was

- despaired of, Judas Sariphaeus and Mattathias Ben-Enan made their attempt upon the Golden Eagle, which they and their Adherents were burnt alive. And in the same Night there hapned a Lunar Eclipse, and the King grew worse. Josephus l. 17. c. 8. Another such Eclipse hapned a year before the vulgar Epocha of Christ. 11. The Tyrant died not many Months before the Feast of the Passover: For Archelaus, who, by the last Will of Herod was appointed his Successor in the Kingdom, did engage in a Battle at the time of the Feast of the Passover with those that were risen in Rebellion, to revenge the Death of Matthias and his Friends; and after he had slain severalthousands of 'em, ordered that all such as by reason of the Feast were come to Jerusalem should return to their Homes. Josephus l. 17. c. 11. 12. Our Saviours Birth, and the Murder of the Children of Bethlem under two years of Age, of which mention is made in Matthew 2. 16. hapned before the Death of Herod. 13. Archelaus, before he had reigned quite 9 years, was outed of the Kingdom and banish'd to France, after which Judæa fell from a King to an appendage of the Province of Syria, Jos. l. 2. c. 6. de Bell. Jud. and Quirinus or Cyrenus was sent thither to tax the Inhabitants, and to dispose of the private Estate of Archelaus. Quirinus took along with him Coponius a Commander of a Body of Horse, to whom he left the Administration of Affairs in Judæa Jos. l. 18. c. 1. It was in the 37th year after the Battle of Actium, and the taking of Alexandria (Jos. l. 18. c. 3. Ant.) that this Taxation was made, which is coincident with the 7th or 8th year of the vulgar Era of Christ.
- II. According to these Characters we conclude that the time of Herod is to be adjusted in the following manner. 1. He was made Prince of Galilee about the year of the Julian Period 4667. 2. He was declared King at Rome in the year of the Julian Period 4674. 3. He conquered Jerusalem in the year of the Julian Period 4677. 4. Augustus confirmed his Reign in the year of the Julian Period 4684. 5. He rebuilt the Temple of Jerusalem about the year of the Julian Period 4691. 6. He died in the year of the Julian Period 4713 before the Feast of the Passover. 7. His Suc-

Successor was banished about the year of the Julian Period 4721.

III. If therefore any certain year of the Julian Period be given, subtract from that year for the beginning of the Princely Dignity of Herod 4666 years; for the beginning of his Reign 4673 years; for the Conquest of Jerusalem 4676 years; for his being confirmed in the Kingdom by Augustus 4683 years; for the rebuilding of the Temple 4690 years; for his Death 4712 years; for the Banishment of Archelaus 4720 years: And if the same Numbers to be thus subtracted, be added to the known years of the respective Periods, the Products will be correspondent to the years of the Julian Period.

S. 1. *N*ich. Damascenus who was a familiar Friend of the Father of Herod's, traces his Origin from the Family of Babylonian Jews; which, tho' contradicted by Josephus, is embraced by the Author of the Hebrew History cited by Drusius ad Sulp. Sever. p. 290. and among the Christians by Torriellus. Africanus, Eusebius, Baronius, Serrarius, and others, deduce his Origin from the Philistines of Ascalon; but Josephus makes Herod an Idumean; and consequently a Demi-Jew; the Idumeans having embraced the Jewish Religion, after they were conquered by Job. Hircanus. This being the most probable Opinion, is likewise confirmed by the Testimony of the Author of the Chronicle of the 2d Temple.

S. 2. *I*f. Causab. Scaliger, Keplerus, Torriellus, Spanhemius, Langius, and almost all the modern Chronologers charge Josephus with a notorious Error in venour of saying that Herod was made Prince of Galilee by his Father Antipater in the 15th year of his Age; in lieu of which they would have it the 25 or 26 year. But the circumstances of the whole History sufficiently evince that Josephus committed no mistake in putting 15 instead of 25. The only Objection is, that according to Josephus himself, Herod was but 15 years old at the time of the Alexandrian War, and the beginning of the Julian Epocha; and in the 45th year of the Julian Epocha, when he died, he is said to have been 70 years old. To which it is to be answered

ed, That the Word $\sigma\chi\epsilon\delta\acute{o}\nu$, made use of by *Josephus*, may be taken here for one of above 60 years old; or else, that the Text is adulterated in this passage. We had better content our selves with this solution, than contradict so many unquestionable circumstances relating to this History.

When Herod died.

§. 3. The true time of the Death of *Herod* is involved in no small difficulties. *Joh. Keplerus*, *Dionysius Petavius*, and *Fred. Spanhemius* refer his Death to the 42d *Julian* year, which comes three years sooner than we have made it: But *Herod* having received the Royal Diadem in the 6th *Julian* year after the Feast of the Passover, from thence to the 42d *Julian* year cannot be computed more than 35 years; whereas *Josephus* expressly mentions 37 years. Furthermore, if *Herod* be supposed to have died in the 42d *Julian* year, it must follow, that our Saviour was born in the 41st *Julian* year; from whence, to the 74th *Julian* year, or the 15th year of the Reign of *Tiberius*, are about 33 years; which, according to this Hypothesis, must have been the Age of our Saviour, contrary to *St. Luke* c. 3. v. 1, 23. And, to affirm, that *Herod* died before the Birth of Christ, is contrary to the Evangelical History.

What reasons are alledged against our Opinion.

§. 4. The above-mentioned Authors, who anticipate the Death of *Herod* three years before us, alledge the Text of *Josephus*, which mentions not only 37 years for the Reign of *Herod*, but also attributes compleat 9 years for *Archelaus* after the Death of *Herod*. If, say they, the Coronation of *Herod* happened in the 6th *Julian* year, from thence to the 42d *Julian* year when *Herod* died, are 36 years. And, if from the 51st *Julian* year, in which *Amilins Lepidus* and *C. Arun. Nepos* were Consuls at *Rome*; and in which according to *Dionysius Cassius* l. 5. *Archelaus* was banished, the 9 years of his Reign be subtracted, the Residue makes the 42d *Julian* year, in which *Archelaus* succeeded his Father. This, they say, appears further out of the Computation of the years of *Philip* the younger Son of *Herod*. The 37th year of *Philip*, which was his last, is by *Josephus* l. 18. c. 6. made coincident with the 20th year of the Reign of *Tiberius*; but the 20th year of the Reign of *Tiberius* began in September in the 78th *Julian* year; from which

which, if the 36 years of *Philip* be subtracted, the Residue is again correspondent to the 42^d *Julian* year, when *Philip* succeeded *Herod* in some part of the Kingdom. It cannot be denied that this Computation would carry along with it a great deal of probability, if it were agreeable to the other before mentioned Characters. But according to this Hypothesis, the whole Series of the History of the *Jews* must be called in question, or else we must own that either *Josephus* was mistaken in the Relation of *Herod*; or, that these Errors are crept in by the negligence of the Transcribers. In fine, the safest way is to keep to the Characters mentioned at the beginning of this Chapter, and not to reject those demonstrations for the sake of some niceties.

§. 5. *Laurent. Suslyga* and *Is. Vossius* refer the Death of *Herod* to the 43^d *Julian* year, or to the year of the *Jul. Period* 4711: But besides what has been al-^{Some refer to the Death of Herod} ledged before against *Keplerus* and *Petavius*, it is to the 43^d be observed that these two have made but little reflecti-^{Julian year} on upon the Character of the *Lunar Eclipse* mentioned by *Josephus*.

§. 6. *Alstedius*, *Wilhelmus Langius*, and *Wickman-*^{Some to the 44th year.} *nus*, make the Death of *Herod* coincident with the 44th *Julian* year, or the year of the *Julian Period* 4712; by which means they pretend to come nearer to the 37 years allotted by *Josephus* to the Reign of *Herod*: But since this Opinion labours under the same difficulty with the former, in respect of the Eclipse of the Moon, I choose rather to follow the Opinion of *Scaliger*, than to grapple in the Dark while it is left to my choice to walk in the Light.

§. 7. The Celestial Characters having been always ^{Unto what time the} considered as the surest Guides for Chronologers, ^{Lunar E-} most of the Authors who dispute about the true time ^{clipse is to} of the Death of *Herod*, have endeavoured to bring ^{be refer'd} that notable Eclipse of the Moon mentioned by *Jose-* phus l. 17. c. 8. *Ant.* within the Compass of their several Hypotheses. *Laurentius Codomannus* has the following Words of this Eclipse, *Ant. S. Script.* p. 69. 'In the year of the World 4143, a little before the Mid-
'night which followed the 8th day of *November*, in
'the 2^d year of Christ, hapned that Eclipse of the
'Moon mentioned by *Josephus* in the 17th Book and
'8th Chapter: The next following day being the 9th
A a z day

' day of *November*, *Herod the Great* being then very
 ' ill, &c. *Tho. Lydiott* maintains that this Eclipse hapned
 in the beginning of the Night which followed the 20th
 day of *February* of the 52d *Jul.* year. *Joh. Keplerus* and
Dionysius Petavius declare for that Eclipse of the Moon
 which hapned on the 13th day of *March*, 2 Hours and
 45 Minutes after Midnight in the 42d *Julian* year. *Joh.*
Georg. Herwart ab Hohenburg in his *New and Truly*
Astronomical Chronology c. 149. p. 75. makes this E-
 clipse the same with that which hapned in the 47th
Julian year, the 2d year of the vulgar *Epocha* of
Christ, and the 754 year since the Building of *Rome*,
 according to *Varro's* Computation; when on the 20th
 day of *February* the Moon was Eclipsed an Hour be-
 fore Midnight. *William Langius* means that Eclipse
 which hapned in the 44th *Julian* year in the Morning,
 on the 20th day of *January*, the end of which was seen
 at *Arbela*, and the middle in some more Oriental parts.
 But *Scaliger* is of Opinion that the Lunar Eclipse
 mentioned by *Josephus*, near the time of the Death of
Herod, hapned on the 8th day of *January*, in the
 45th *Julian* year. Thus has this memorable Chara-
 cter so industriously observed and set down by *Jose-*
phus, proved matter of Contest among Chronologers.
 To give the best judgment we can, in so difficult a
 point, it ought to be observed, that those who have
 bestowed so much pains in applying these Eclipses to
 their Hypotheses, have lost their labour and time un-
 less the same be likewise agreeable to the other circum-
 stances. Thus it may rationally be supposed that the
 Lunar Eclipse mentioned here by *Josephus* was visible
 at *Jerusalem*, it being mentioned as a peculiar Cha-
 racter belonging to the History of the *Jews*; and
 the Word *τὴν νύκτι* seems to intimate that the same hap-
 ned near Midnight, not in the Evening or Morning;
 in opposition to *Langius* and others. It is also very
 probable that the same was not so inconsiderable as it
 is made by *Petavius*; but that it was very remarka-
 ble and worth the taking notice of by so great an Hi-
 storian. There is likewise another circumstance worth
 our particular observation; *viz.* that there must be
 betwixt this Eclipse and the ensuing Passover an Inter-
 val sufficient for the transacting of all those matters
 that are related in that place by *Josephus* l. 1. c. 21. d.

Bel.

Bell. Jud. Herod falling dangerously ill after this Eclipse, consulted the Physicians; and after he had for some time used their Prescriptions, he was by their Advice carried to the Bath. After his return from thence he received Letters from *Rome*; and finding himself to grow worse and worse, he caused *Antipater* to be slain, and died not till five days after: After which were celebrated the Funeral Rites with great Pomp, his Corps being carried from *Jericho* to *Herodium*, above 200 *Stadia*. And after all, the Slaughter of several thousands ensued at the time of the Passover. Now it is not probable that all this could be done in so few days as *Kenlerus* and *Petavius* allot for this Interval. So that the whole matter duly weighed, *Scaliger's* Opinion deserves to be preferred before all the rest.

§. 8. *Baronius* objects against *Josephus* that he has left out nine years in the Computation of the Reign of *Herod*. And in regard it is related by *Josephus* l. 7. c. 8. *Ant.* l. 14. c. 17. and l. 1. c. 21. *de Bell. Jud.* that he died when he had lived 70 years, and that he received the Government of *Galilee* in the 15th year of his Age; he concludes from thence that the 37 years mentioned by *Josephus* ought to begin with the time that *Augustus* gave him the Title of King, the preceding years not belonging to his Reign; and that consequently the first of the 37 years was coincident with the 15 *Julian* year, in which hapned the Battle near *Actium*, *Augustus* being the third time, and *Messala* Consuls of *Rome*; in the 2^d year of the 178th Olympiad: So that the Nativity of Christ hapned at the beginning of the 29th year of this Epocha; and *Herod's* Death in the 8th year of Christ. *Theo. Lyddiot* has for the greatest part followed the Footsteps of *Baronius*. But this Opinion is founded upon such suppositions as are altogether groundless; no inference being to be made from *Herod's* being confirmed in the Kingdom by *Augustus*, that he was without the Royal Title and Dignity before; the Phrase *Confirmare alicquem in Regno*, not implying among the *Romans* to create one a King, which is manifest from thence, that *Herod* had before obtained the Royal Dignity by the mutual consent of *Anthony* and *Augustus* and the approbation of the Senate.

Concern-
ing the 46
years men-
tioned in
Joh. c. 2.
y. 20.

§. 9. The Words spoken by the *Jews* to our Savi-
our, *John* 2. 20. *Forty and six years was this Temple*
in building, have puzzled the Interpreters, some of
whom explain them of the Temple built by *Zorobabel*;
but it is evident from the History of *Herod*, that they
spoke in this passage of the Temple that was rebuilt
by *Herod*, that work being begun in the 18th year
of his Reign, carried on vigorously in the 28th of
his Reign; and not finished till 46 years after the
first preparations were made for this great Stru-
cture. There is one Objection against this, namely
that *Josephus* l. 15. c. 14. *Ant.* says, the Temple of
Herod was built in 18 Months: which is to be un-
derstood only of its most necessary and essential
parts.

Whether
mention is
made in
prophane
History of
the Mur-
der of the
Children
by Herod.

§. 10. *Macrobius* l. 2. c. 4. *Saturn.* is the only Per-
son among the Prophane Historians, who makes men-
tion of the Murther of the Children by *Herod*; in
these Words: *Augustus having understood that among*
the Male Children under two years of Age, which were
slain in Syria by the Command of Herod, his own Son
had been one of the Number, he said, It is much bet-
ter to be the Hog than the Son of Herod. There are
not wanting such as look upon this as a meer Fiction,
and make that saying of *Augustus's* to relate only to
Herod's own Children, who were all killed by their
Father after they had passed the Age of Adolescence.
Others refer these Words of *Augustus* chiefly to the
Murther of his Son *Antipater*; others to another Son
of his under two years of Age, who was slain among
the rest at *Bethlem*; others again who acknowledge
its reference to the Death of *Antipater*, alledge (with
some reason) that *Antipater's* Murther hapned after
that of the Male Children, which is evident from *Eu-*
sebius l. 1. c. 8. *Hist. Eccles.* and *Josephus* l. 7. c. 8, 9
Ant. the first saying expressly that the Murther of the
Children of *Bethlehem* was committed before *Herod*
fell ill; and the last affirming, that *Antipater* was not
slain till five days before his Death.

Josephus
did not
mention
this Mur-
der of the
Male Chil-
dren.

§. 11. *Scaliger* admires what could induce *Josephus*
to pass by in silence this Murther of the Children un-
der two years of Age at *Bethlehem*, in the History of
Herod; which omission is not only excused but defend-
ed by *Isaac Vossius* p. 159. *Chr. Sacr.* who alledges in
his

his behalf, that after so many Cruelties and Murthers of Wives, Sons, Relations and Friends, committed by *Herod*, *Josephus* looks upon this as too inconsiderable to deserve a place in his History. But that this Murther was not so inconsiderable as *Vossius* would perswade us, is sufficiently testified by *St. Matthew* c. 2. v. 16, 17, 18. in the following Words: *Herod slew all the Children that were at Bethlehem, and in all the Coasts thereof, from two years old and under, &c. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In R A M A was there a Voice heard, LAMENTATION and WEEPING, and GREAT MOURNING; Rachel weeping for her Children, and would not be comforted, because they are not.*

§. 12. The common Opinion is, that our Saviour was born on the 25th day of *December*; and that on the 13th day after, being the 6th of *January*, the Wise Men came to *Jerusalem*, and from thence went directly to *Bethlehem*, where having paid their Adoration, and being warned of God, they returned homeward immediately after; and that *Herod* seeing himself mocked by the Wise Men, did thereupon act that piece of Cruelty against the Children at *Bethlehem*; so that according to this Computation the whole was transacted before the purification of the Virgin *Mary* in the first Month of the forty fourth *Julian* year. But if the matter be duly weighed, we will find that this Computation is not agreeable to the true Chronological circumstances. For whether these Wise Men came out of *Arabia* or *Persia*, certain it is, that they could not perform so great a Journey in 13 days after the Apparition of the Star, which, according to the Evangelist, was the SIGNAL of the NEW-BORN KING; especially considering the inconveniences of the Winter Season. It is also worth observation, that *Herod* slew all the Children that were two years old and under; so that *Herod* had been, questionless, informed by the Wise Men; that they had been near a whole year upon their Journey since the time of the Apparition of the Star; which induced *Herod* to cause all the Children of two years old and under, to be slain. It may therefore be more probably concluded from the Words of the Evangelist, *Matt. 2. v. 16*, that Christ

At what time this Murther of the Children at Bethlehem hapned.

was at that time about one year old, than that he was only a few days old, and that the Wise Men came to adore Christ in his Cradle a considerable time after the purification of his Mother, about the beginning of the second year of Christ, and the forty fifth *Julian* year.

C H A P. XXXVII.

Of the Spanish Æra, which is otherwise called the Æra of CÆSAR, and the Æra of Æra's.

R U L E S.

1. *This new Æra was introduced in Spain, 1. After the Death of C. Jul. Cæsar, who had conquered Spain; at the time when Cæsar Octav. M. Anton. and M. Æmil. Lep. were Masters of the Roman Empire. 2. After they had with their joint Forces overthrown Brutus and Cassius in that bloody Battle of Philippi. 3. After they had divided the Provinces of the Roman Empire betwixt them a second time: of which Division see Dio Cassius l. 48. 4. This Division of the World was made in the year since the Building of the City 714. 5. And when Domit. Calv. and C. Asin. Pollio were Roman Consuls, according to Dio and Joh. Mariana l. 3. c. 24. de reb. Hisp. 6. In the 438th year of this Æra in September, under the Reigns of Arcadius and Honorius, Roman Emperors, and Flav. Stilico, and Flav. Aurel. Roman Consuls, the first Council, composod of 19 Bishops, was held at Toledo, against the Herefie of Priscillianus, as is evident out of the Inscriptions of the Decrees of this Council, cited by Alph. Villadiego. 7. In the 440th year of the Spanish Æra, Arcadius and Honorius were the fifth time Consuls of Rome; and the same year there hapned an Eclipse of the Sun in November. 8. In the year 447 of the Spanish Æra, the Alani, Vandals and Suevians entred Spain. Idat. in Chronol. 9. Jul. Pomerius Bishop of Toledo says thus, l. 3. contr. Jud. It is no difficult matter to trace*

trace the year since the Nativity of Christ: For this *Æra* was invented 38 years before the Birth of Christ; and we now account the 624th year of this *Æra*. If therefore 38 years (this being the Interval betwixt this *Æra* and the Nativity of our Saviour) be subtracted from thence, the Residue is 586 years.

II. From these and other Characters, too many to be mentioned here, it is manifest that the Spanish *Æra* begun with the first of January in the year of the Julian Period 4676, Cycle ©. 28. 1. 2.

III. If therefore 4675 years be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of this Epocha; and if the said 4675 years be added to the known year of this *Æra*, the Product will be correspondent to the year of the Julian Period.

§. 1. Joseph Scaliger l. 5. p. 445. de Em. Temp. following Dion l. 48. Hist. Rom. affirms that the *Æra* was introduced among the Spaniards would not receive this *Æra* till they received a signal Overthrow from the Proconsul Domitianus Calvinus. But it being evident out of the same Dion, that this Defeat did not happen till the second year of this *Æra*, it is much more reasonable to acquiesce in the Relation of Joh. Mariana, viz. that the Spaniards followed in this *Æra* the Example of the Antiochians and Egyptians, who, about 11 years after the Death of Cleopatra, began to compute their years from the Reign of Augustus, to shew their ready Submission and Obedience to their new Prince.

§. 2. The Provinces of the Roman Empire were at two several times divided betwixt the *Triumviri*. In the first Division Octavius had for his share Italy, Africa, Sicily and Sardinia; Lepidus, Spain and Gallia Narbonensis; Anthony, the remaining Gaul on both sides the Alps; which Division was made according to Dion. l. 46. in the 711 year after the Building of the City. Some begin this *Æra* with the first Division, which hapned in the 4th year after the Death of Cesar; but according to the Chronological Circumstances, the same may with more certainty be referred to the second Division, which was made in the

6th

6th year after *Cæsar's* Death, and in which *Octavius* had both the *Hesperia's* allotted him.

The usefulness of this Era. §. 3. This *Æra* is generally made use of in the Acts and Decrees of the Synods, and other *Spanish* Inscriptions, the most famous Synods of *Spain* and *Africa* being distinguished and described according to the Computation of the *Spanish Æra*.

When the use of this Era ceased. §. 4. *Joh. Mariana* l. 3. c. 24. *de reb. Hisp.* observes that the use of this *Æra* ceased in the year of Christ 1383, under *John I.* King of *Castile*, who introduced in the room of it the *Æra* of Christ.

C H A P. XXXVIII.

Of the Epocha of the Battle of Actium used among the Egyptians.

R U L E S.

- I. In adjusting this Epocha, we must mind the following Characters. 1. *Octavius* took up Arms against *Anthony*, who having departed from the measures agreed upon betwixt the *Triumviri*, and being entangled in the Snares of *Cleopatra*, had given unto her (to the no small Detriment of the whole Roman Empire) the Provinces of *Phœnicia*, *Syria*, *Cyprus*, a great part of *Scicily*, *Judea*, and that part of *Arabia Nabatæa* that extends itself towards the Ocean. 2. After the Death of *Sext. Pompeius*, the King of *Armenia* was taken Prisoner, the other Nations engaged in War against *Cæsar* were forced to submit, and the *Parthians* lived in peace. 3. The chief Motive which induced *Cæsar* to take up Arms against *Anthony*, was, that *Anthony* had in his last Will adopted *Cæsarion* the Son of *Julius Cæsar* by *Cleopatra*, and had ranged him amongst the Family of the *Cæsars*. 4. This Civil War betwixt *Cæsar* and *Anthony* begun after the *Philippean*, *Perusian* and *Sicilian Wars*, when *Cn. Domitius* and *C. Sossius* were Roman Consuls, both of the *Antonian Faction*. 5. The same year that the Battle of *Actium* was fought, *Cæsar* was the third time, and *Val. Messala* Roman Consuls.

See

See Dio. Cassius l. 50. Hist. Rom. Plutarch Vit. Anton. Suetonius in Octav. August. Florus, Eutropius, Orosius, and others, 6. *The Battle of Actium was fought in the 7th year of the Reign of Herod, at which time he was raising Forces for the Service of Anthony, who refusing to accept of them, ordered him to employ them against the Arabians. See Josephus lib. 15. c. 6, 7. Ant. 7. The Battle of Actium was fought on the second day of September, according to Dio, sub initio lib. 51. 8. The next year Octavius undertook the second Expedition against Anthony and Cleopatra, who then laid violent Hands upon themselves. This hapned when Octavius was the 4th time, and M. Crassus, Consuls of Rome; according to Dio Loc. Cit. and Aurel. Cassiodorus. 9. Cleopatra laid violent Hands upon her self in the 22d year of her Reign, according to Euseb. in Chron. Jornand. Regn. Success. and especially Plutarch in Vit. Anton. who says, she was thirty nine years old when she died. 10. Cæsar reigned in Conjunction with Anthony 12 years, and afterwards 44 years. See Suetonius in Octav. Aug. 11. According to Euseb. in Chron. Cleopatra laid violent Hands upon her self in the 3d year of the 187th Olympiad. 12. The beginning of the Actian or rather of the Alexandrian Epocha of the Egyptians ought to fall in the year that included the 769 Nabonassarean T H O T, which is called the Actian T H O T. So says Ptolemy. 13. The 42d year of Augustus was the 28th year after the Conquest of Egypt and the Death of Anthony and Cleopatra, the last of the Royal Race of the Lagidæ in Egypt (after they had reigned 295 years) In the same year hapned the Nativity of our Saviour. See Euseb. Chr. & Hist. Eccles. l. 1. c. 5. 14. The 1014th from the beginning of the first Olympiad, the 991 from the building of Rome, and the 283d Julian year, was the 267th year after the Conquest of Alexandria. See Censorinus c. 21. de D. N. 15. Egypt was conquered by Oct. Cæsar, in the Month of August. See Macrobi. l. 1. c. 12. Sat. 16. Octavius made himself Master of Alexandria, on the first day of August. See Orosius l. 6. c. 19. 17. On the same day that Cæsar took Alexandria, the Rhæti were 15 years*

years after defeated by Drusus his General. So says Porphyrius in Velfer. Rer. Aug. l. 2. and Horace points to the same thing when he says

————— Nam tibi quo die
Portus Alexandræa supplex, &c.

II. *From these Characters it is certain that the Battle near the Promontory of Actium was fought in the year of the Julian Period 4683, Cycle ☉. 7. ♃. 9. on the 2d day of September; that Alexandria, after the Defection of Anthony's Fleet to Cæsar, was taken the next year, or the 4684th year of the Julian Period, Cycl. ☉. 8. ♃. 10. on the first day of August, and that in the same Month Cleopatra following the Fate of Anthony, laid violent Hands upon her self.*

III. *If therefore from any given year of the Julian Period, be subtracted 4682 years and 8 Months, the Residue shews the year since the Battle fought near Actium. And if 4683 years and 7 Months be subtracted in like manner, the Residue is correspondent to the year since the Conquest of Alexandria and Ægypt by Octavius Augustus.*

Various
Computa-
tions of the
Actian
Æra.

§. I. THIS Epocha called the *Actian*, is taken in a threefold Sence among the Ancient Historians. Some, particularly *Dio l. 51. Hist. Rom.* deduce its Origin from the Battle of *Actium*. *Clemens Alexandrinus*, and some other *Ægyptian* Writers, begin it from the Conquest of the City of *Alexandria*, which happned the next year after that Battle. Others again begin their Computation from the time that the *Ægyptians* received the *Julian* year instead of the *Nabonassirean*, which was done in the 724th *Nabonassirean* year, on the 29th of *August*.

CHAP.

C H A P. XXXIX.

Of the Epocha of the Augustus's.

R U L E S.

- I. *The years of the Augustus's owe both their Name and Origin to the time when Octav. Cæsar was entitled to the Name of AUGUSTUS by the Roman Senate; which Title has since been transmitted to all his Successours. 2. Octavius was not surnamed AUGUSTUS till after he had entred the City thrice in Triumph, after he had put a Period to the Civil War, restored tranquillity to the whole Roman Empire, heaped great and many Benefits upon the City and People of Rome, filled the Senate-house with his Friends, and had the legal Administration of the Government conferr'd upon him by the Senate and People of Rome. 3. At this time Octavius was the 7th time, and M. Vipfan. Agrippa the 3d time, Consuls of Rome. See Dio l. 52. Hist. Rom. Censorinus c. 21. and Aur. Cassiodorus. 4. Ægypt was reduced under the Roman Jurisdiction two years before. Censorinus ibid. 5. The 991 year after the Building of Rome and the 283 of the Julian Epocha, was coincident with the 265 of this Epocha. Censorin. ibid. 6. The years of the AUGUSTUS's begin with the first of January, though Cæsar was dignified with the Name of AUGUSTUS by L. Munatius Plancus, and the rest of the Roman Citizens, on the 14th of January. Censorin.*
- II. *From these Characters we conclude that the Epocha of the Augustus's, and the legal Administration of the Government in the hands of the Cæsars, began in the Month of January, in the year of the Julian Period 4687, Cycl. ☉. II. ☽. 13.*
- III. *If therefore 4686 years be subtracted from any certain year of the Julian Period, the Residue shews the desired year since the beginning of the Epocha of the AUGUSTUS's.*

The manifold beginning of this Epoch. §. 1. **T**HERE are no less than 6 several beginnings of this Epocha : For some begin it with the Death of *Julius Caesar* : others with the first year of *Octavius's* Consulship, which was the third *Julian* year : Some from the time of the Triumviral Division being the 6th *Julian* year ; others from the time of the Battle of *Actium*, being the 15th *Julian* year : others again from the Conquest of *Alexandria* and *Egypt* ; and others at last from the time that *Octavius* received the Title of **AUGUSTUS**.

The Romans and Egyptians differ in this Epocha §. 2. We intimated before that the *Romans* begin the years of *Augustus* from the time that *Octavius* received that Title. But the *Ægyptians* being conquered two years before that time, the third year of the *Augustus's* among the *Ægyptians* is the first with the *Romans*.

Why Octavius was surnamed Augustus. §. 3. *Suetonius* gives us this Reason why *Octavius* was surnamed *Augustus* : ‘ *Octavius* assumed the Surname of *Augustus* by the advice of *Munatius Plancus*, for when some would have had him called *Romulus*, as being the very Founder of the City, ’twas carried that *Augustus* should be prefer’d, as being a more ample Title, in regard that places set apart for Devotion and Consecrations by way of *Augurium* are called *Augusta*, either *ab auctu*, or *ab avium gestu, gustu*. The *Germans* therefore are strangely out in interpreting the Word *Augustus*, an *Increase* of the Empire.

The principal Heads of the History of Augustus reduced to the Julian Period. §. 4. It will be of no small Use to reduce the principal Heads of the History of *Augustus* to the *Julian* Period and the *Julian* years.

In the year of the *Julian* Period 4651, the 23d of September, *Octavius* was born.

In the year of the *Julian* Period 4670, the 2d *Jul.* year, and the 19th year of the Age of *Octavius*, on the 15th of March, *Julius Caesar* was slain ; and *Octavius* being sent before to *Apollonia* by *Julius*, who was preparing for an Expedition against the *Daci* and *Parthians*, returned to *Rome* as soon as he understood *Caesar* had made him his Heir.

In the year of the *Jul.* Period 4671, and the 3^d *Jul.* year, *Anthony* was routed in a bloody Battle near *Mutina*.

In the same year on the 19th day of *August*, *Octavius* then entering the 21 year of his Age, was made Consul ; and on the 27th day of *November*, *Octavius*, *Anthony* and *Lepidus* divided the *Roman* Empire betwixt them.

In the year of the *Julian* Period 4672, the 4th *Julian* year, *Octavius* and *Anthony* fought against *Bru- nus* and *Cassius*, and vanquished them near *Philippi*.

In the year of the *Jul.* Period 4676, the 8th *Julian* year, was the second Division of the Empire, which gave Birth to the *Spanish Era*.

In the 4678 year of the *Jul.* Period, and the 10th *Julian* year, *Sextus Pompeius* was vanquished by *Ce- sar*, the latter being reinforced by the Forces of *Le- pidus*.

In the year of the *Julian* Period 4681, and the 13th *Julian* year, the Jealousie that had been for some time betwixt *Anthony* and *Cesar* broke out into open En- mity.

In the year of the *Julian* Period 4683, the 15th *Jul.* year, *Anthony* was defeated by *Cesar* near *Actium*.

In the year of the *Jul.* Period 4684, the 16th *Jul.* year, *Cesar* conquered *Alexandria* and *Ægypt*, and *Anthony* and *Cleopatra* killed themselves.

In the year of the *Jul.* Period 4687, and the 19th *Jul.* year, *Octavius Cesar* was surnamed *AUGUSTUS*. See *Vellejus Paterculus Lib. 2.*

In the year of the *Jul.* Period 4711, being the 43^d *Jul.* year, and the 42^d of the Reign of *Augustus*, our Saviour was born.

In the year of the *Jul.* Period 4727, the 59th *Jul.* year, on the 19th day of *August*, died the Emperour *Octavius Augustus* in the 76th year of his Age, and was succeeded by *Tiberius*.

C H A P. XL.

*Of the True and Vulgar Epocha of
CHRIST.*

R U L E S.

1. *To regulate the Epocha of the Nativity of Christ, according to the Tenure of Sacred and Profane History, the following Characters may be observed. 1. Our Saviour was born in the Days of King Herod, who was succeeded by Archelaus, Mat. 2. v. 1. 22. 2. Octavius Augustus was then Emperor of Rome, Luke 2. v. 1. 3. By whom was sent out a Decree that all the World should be taxed, ibid. 4. And this taxation was first made when Cyrenus was Governour of Syria. 5. In the 15th year of Tiberius Cæsar, Pontius Pilate being Governour of Judæa, Herod Tetrarch of Galilee, his Brother Philip Tetrarch of I-turea and of the Region of Trachonitis, Lysias being Tetrarch of Abylene, Annias and Caiaphas High-Priests, &c. JESUS himself began then to be about thirty years of Age, being (as was supposed) the Son of Joseph, the Son of Heli, Luke 3. v. 1, 2, 23. 6. In the 6th Month after Elizabeth had conceived John by Zecharias the Priest of the Course of Abia, after the Days of his Ministration were accomplished, the Angel Gabriel was sent to announce to the Virgin Mary the Conception of Christ, Luke 1. v. 23, 26, 36. 7. Clemens Alexandrinus says, Our Saviour was born in that 28th year, in which the first Decree was made by Augustus about a Taxation: Which, doubtless, was said with reference to what is related by Dio Cassius lib. 1. That the Day when Alexandria was taken by Augustus, was ordered to be kept as an Anniversary Feast, from whence was to be begun the Computation of the following years. 8. It was therefore in the 42d year of the Reign of Augustus, and in the 28th after the Conquest of Ægypt and the Death of Anthony and Cleopatra, that our Saviour JESUS CHRIST was born;*

at

at the time of the first Taxation by Cyrenius then Governour of Syria; he was then born in the City of Bethlehem of Judæa, pursuant to the Prophecies of the Prophets: *These are the Words of Eusebius* l. 1. c. 5. *Hist. Eccles. with whom agree as to the year of Augustus*, Clemens Alexandrinus, Epiphanius l. 1. *Har. Tertullian Contr. Jud.* c. 8. Paul. Orosius l. 1. c. 1. l. 7. c. 2. St. Jerome *Chr. Euseb.* Isidorus, Jornandes, Zonaras, &c. 9. *The Death of the Emperor Commodus* (says Clem. Alex. l. 1. Strom.) *happened 194 years after the Nativity of Christ.* Now the Emperor Commodus was murdered (according to the same Author) in the 222 year of the Egyptian Æra. His Death is described by Dio Cassius l. 72. H. R. 15. At the time of the Nativity of our Saviour, Lentulus and Messala were Roman Consuls; though there are also some who refer his Nativity to the 13th Consulship of Augustus in conjunction with Plautius Sylv. See Aurel. Cassiodorus, Geo. Cedrenus, Epiphanius l. 1. *Hæres.* Lucius Dexter Bivar. Mar. Scotus, &c. 11. *Christ was born in the 6506 year of the Constantinopolitan Epochæ, Cycl. ☉. Græc.* 18. D. 15. *Geor. Cedren.* 12. *Christ was born on the 25th day of December, according to the vulgar Opinion; which was generally received in the time of Theophilus Bishop of Cæsarea in Palæstine, who lived under the Reigns of Commodus and Severus: And Vict. Pictav. affirms, that in the 3d Age after the Nativity of Christ, his Nativity was celebrated among the Christians about the Hybernal Solstice, which Custom was afterwards retained by the Members of the Councils of Basil and Florence; as well as the ancient Writers of the Martyrologies, Breviaries, Diaries, &c.*

II. From these Characters it seems evident to me, that our Saviour was born in the year of the Julian Period 4711, Cycl. ☉. 7. D. 18. on the 25th day of December.

III. If therefore 4711 years (almost) be subtracted from any certain year given of the Julian Period, the Residue shows the year since the beginning of this Epochæ, &c.

IV. *But there being the difference of two whole years betwixt the vulgar Computation and this; If therefore 4713 years be subtracted from any known year of the Julian Period, the Residue will be correspondent to the year of the Vulgar Epocha: Or if the said 4713 years be added to the known year of this vulgar Epocha, the Product will shew the year of the Julian Period.*

V. *And if, according to the method of some, the Computation be taken from the years preceding the vulgar Epocha, let the same be subtracted from 4714; and the Residue will shew the year of the Julian Period, correspondent to the year thus preceding the Nativity of Christ. And if the true year of the Julian Period be known, and you want the correspondent year before the beginning of the vulgar Epocha, subtract it from 4714, and the Residue will shew the year computed as preceding the vulgar Epocha.*

Whether it be impossible to find out the true year of the Nativity of Christ.

§. 1. *F* Red. Spanheim. Dubior, Ev. Part. 2. Dub. 1. Joh. Cloppenburgius Syn. select. disp. Exer. 8. Joh. Vossius, and many others, are of Opinion that it is impossible to determine the true year of the Nativity of Christ. They alledge, that the uncertain beginnings of the several different Epocha's, their dubious Names, difficult Connexions, and uncertain Foundations, together with the various Interpretations of so many Authors of Note, are insuperable difficulties. They add to this the late date of the Institution of the *Christian Epocha*, as being a considerable time after the Nativity of Christ, the different Opinions and Computations of the Reign of *Herod*, of the Taxation of *Cyrenius*, and of the thirty years of Christ; from whence they conclude that all the Opinions of the Chronologers concerning this Epocha, are founded upon false and uncertain conjectures. But considering that in the Constitution of this Epocha we receive some light from the Sacred Writ, from the Authority of very ancient Monuments, and from the unquestionable Truth of the Celestial Characters; the Epocha indeed may be looked upon as entangled in some difficulties; but after all a just Computation of the same is no impossibility.

§. 2. In-

§. 2. Interpreters are much divided in their Opinions concerning the Taxation under *Cyrenius*, the main difficulty arising from hence, that at the time of the Nativity of *Christ*, *Sentius Saturninus*, and not *Cyrenius*, was Governour of Syria: For *Josephus* l. 17. c. ult. Ant. & l. 18. c. 1. enumerates the Governours of Syria, in the following Order: *Sentius Saturninus*, *Quintilius*, *Varus*, *Quirinius*: Besides that, he makes not the least mention of the first Decree of *Augustus* at the time of the Nativity of *Christ*, but only of the Taxation under *Cyrenius* after the Banishment of *Archelaus*, and long after the Death of *Herod*. To resolve this difficulty, the Interpreters have had recourse to divers Explications. *Theodorus Beza* pretends to correct the Text of St. Luke, and to substitute the Word *Κυρηνάϊος* for the Word *Κυρηνίς*. But, besides that it is of very ill consequence to correct the Sacred Text, neither *Porphyrus*, nor *Julian the Apostate*, tho' they were not unacquainted with what is said in the New Testament concerning the Taxation of *Cyrenius* under the Reign of *Herod*, ever attempted to contradict it; and *Iustin Martyr* *Apol. 2. pro Christ.* appeals to the Taxation-Books made by *Cyrenius*. *Calvin* and *Salmero* charge *Josephus* with a mistake in timing the Taxation of *Cyrenius*: But, to lay so gross an Error at the Door of so great a Historian, is, in effect, to call in question the veracity of his whole History. Neither am I of the same Opinion with *Eusebius* l. 1. c. 9. *Hist. Eccl.* who maintains the Taxation mentioned by *Josephus* to have been the same with the Taxation, of which mention is made by St. Luke; *Spanhemius* having sufficiently shewn the great difference that is betwixt them. *Joh. Georg. Herwart Chron.* c. 241: and *Kepler* in *Ecl. Chr.* interpret the Words of St. Luke c. 2. v. 2. thus; that the Genitive Case *ἡγεμονείᾳ* joyned with the Word *πρῶτη*, ought to be taken in the Comparative Degree, and signifies as much as if it had been said, that this Taxation was prior, and made before *Quirinius* or *Cyrenius* was Governour of *Prefect* of Syria. But if this had been the Sence of St. Luke, he would, questionless, have expressed it thus; *πρῶτερον τῇ ἡγεμονίᾳ αὐτοῦ*, an indefinite way of speaking being disagreeable to the Style of this Evangelist. In my Opinion it is the safest way to conclude, that

either *Cyrenius* was twice Governour of *Syria*, or that he was sent at the time of the Nativity of our Saviour on purpose into *Syria* with an extraordinary Power to regulate this Taxation; the Word *ἡγεμεν* implying only any superiour Power; and that *Josephus* did not make mention of it, because it was accompanied with no Indiction of Tributes, nor with any memorable thing that he knew of.

How to reconcile the Synchronism of the 15th year of Tiberius Luke 3. 1. and the 30th of Christ Luk. 3. 23. §. 3. The Character of the Nativity of *Christ* given *Luke c. 3. v. 1. and 23.* which ought to be considered as one of the fundamental ones of this *Epocha*, has met with dubious Interpretations: For some of them explain the Words *v. 23.* thus: *Jesus began to be thirty years of Age, &c.* Whereas others would have it, *Jesus was thirty years of Age, when he began his Ministry.* Of the first Opinion is *Scaliger*, who pretends to evince *l. 3. Isag. Chron.* that *Christ* was then entering the 31st year of his Age. But I am rather inclined to believe that the Word *ἀρχόμενος* is made use of here in an Eliptick Sense; and that *διεκορίας* or *δ. δάκκα* ought to be understood.

Whether the vulgar Epocha of Christ is the true one. §. 4. The vulgar *Epocha* of the Nativity of *Christ* was not only made use of by the Christian Writers in the time of *Beda*, but the same has also met with a Patron among the Modern Authors in the Person of *Henr. Harvil*, a *Franciscan* Fryar; but to no great purpose, it being certain that the same is repugnant to the true Computation of the time of *Herod*, and the Synchronism of the 15th year of the Reign of *Tiberius*, with the 30th year of the Age of our Saviour, and several other Ecclesiastical Characters before mentioned,

Whether Dionysius Exiguus was the first Author of this Epoch. §. 5. There is not the least question but that *Dionysius*, surnamed *Exiguus*, a Native of *Scythia*, and a *Roman* Abbot, was the first Author of the Vulgar *Æra* of the Nativity of *Christ* about the year 527; the Ancients accounting their years before that time, either from the Building of the City of *Rome*, from the Consuls, from the Emperour *Dioclesian*, or from the first Indiction. See *William Lingius l. 1. c. 1. de A. Christi.*

5. 6. In the *Roman Martyrology*, published by the Authority of Pope Gregory XIII, and revised by the Command of Pope Urban VIII, we find these following Words, which are every year on the 25th day of December read in publick: 'In the 5199 year from the Creation of the World, when God created Heaven and Earth: And the 2957th after the Deluge; the 2015th from the Birth of *Abraham*; the 1510th from *Moses*, and the time of the *Israelites* leaving *Aegypt*; and the 1032 from the time of *David's* being appointed King; in the 65th Annual Week of *Daniel*; in the 194th Olympiad; in the 752d year since the Building of *Rome*; in the 42d year of the Reign of the Emperor *Oct. Augustus*, when the whole World was blessed with Peace.' In the the 6th Age of the World; *Jesus Christ*, Eternal God, and Son of the Eternal Father, conceived from the Holy Ghost, was born of the Virgin *Mary*, in *Bethlehem* of *Judea*. But the *Roman Catholick* Writers themselves acknowledge the many Contradictions contained in the Synchronisms of this *Martyrology*, as may be seen in *Baronius* and *Dionysius Petavius*; and may be easily made out from several of the preceding Characters.

5. 7. Neither the Day nor the Month of the Nativity of *Christ* being mentioned in Scripture, this has given occasion to several different Opinions. For (1.) there are not a few (among whom is *Tho. Lydiott*) who maintain *Christ* to have been born in the Spring, which Opinion was entertained by some in the time of *Clement's Alexandrinus*; and *Paulus* Bishop of *Middleburgh* in his Treatise of the Day of the Passion of *Christ*, inscribed to the Emperour *Maximilian*, pretends to fix the day of the Nativity of *Christ* on the 25th of *March*, exactly at the time of the *Vernal Equinox*, alledging that as the World was first created in that Season, so its reformation ought to be fixed to the same Period. (2.) There are others who affirm that our Saviour was born in Autumn. To favour this Opinion, *Beroaldus* calls to his aid the half Annual Week mentioned by *Daniel* c. 9. and the *Sabbatick* and *Jubilean* years, and the Feasts of *Expiation*, which had their beginnings in Autumn; but *Joseph Scaliger* has recourse to the *Levitical Order* instituted by *David*,

1 *Chr. c. 23. v. 25. c. 25. v. 7.* from whence he deduces the time of *Zacharias*; the Conception of *John the Baptist*, his Birth, and the Nativity of our Saviour, (3.) Others are of Opinion that *Christ* was born on the 6th day of *January*, which makes *Scaliger* in his *Animadversions* upon *Eusebius* affirm, that the whole Christian Church in the East did at the time of *Eusebius*, and in the preceding and next following Age, believe that *Christ* was born on the 6th day of *January*; and according to *Cassianus Coll. 10.* the *Egyptians* did celebrate the Nativity of *Christ* on the same day. Last of all, the most general Opinion is, that *Christ* was born on the 25th day of *December*, which being maintained by many Learned Men, and among them, by *St. Chrysostom*, is received in our Churches, and is most agreeable to our sentiments.

C H A P. XLI.

Of the Epocha of the Passion of Christ.

R U L E S.

- I. *Christ suffered.* 1. *After he had for some time after his solemn Inauguration by the Holy Ghost; described by St. Luke c. 1. taught upon Earth, both by his Words and Deeds; it being evident out of the History of the Gospel, and especially out of the Parable of the fruitless Fig-Tree, Luke c. 13. v. 7. that our Saviour after the beginning of his Ministry, was several times present at the Solemnity of the Passover.* 2. *Christ suffered when Josephus Caiaphas was High-Priest among the Jews, as is manifest from St. John 11. 49. Luke 3. 2. and Acts 4. 6. which Dignity he enjoyed from the 8th year of the Reign of Tiberius, and from the 4741st year of the Julian Period, till the 15th year of the Reign of Tiberius, and the 4748th year of the Julian Period, when, according to Josephus l. 18. c. 3. and 6. Antiq. he was deposed by Vitellius, and Jonathan the Son of Annas substituted in his place.* 3. *Christ suffered when Pilate was Governour of Palestine, according to the Testimony of the Evangelists*

lists and Josephus l. 18. c. 4. The first Founder of this Name, says Tacitus l. 15. Annal. was Christ, who under the Reign of Tiberius was put to Death by Pontius Pilate, then Governour of Palestine, Now Pontius Pilate was 10 years Præfett of Palæstine to be counted backwards from the Death of Tiberius, to wit, from the year of the Julian Period 4740, till the year of the Julian Period 4750. Vitellius, says Josephus l. 18. c. 5. Antiq. having made his Friend Marcellus Governour of Judæa, ordered Pilate to return to Rome, to answer before Cesar concerning such matters as were objected against him by the Jews. After he had governed the Province for ten whole years, being forced to submit to the Orders of Vitellius, he undertook a Journey to Rome; but before he could reach the City, Tiberius died. 4. Christ suffered when Herod Antipas was Tetrarch of Galilee, Luke 23. 6. who afterwards in the 4th year of the Reign of Caius, was banished, and Agrippa was substituted in his place. See Josephus l. 19. c. 7. Ant. 5. Our Saviour was crucified in that year in which the Paschal Full Moon fell on the 6th Feria, and in which our Saviour eat the Passover with his Disciples. See John 19. 31. St. Mark 15. 42. St. Luke 23. 56. 6. In the same year hapned that notable Eclipse mentioned by the Evangelist Mat. 27. 45. Luke 23. 45. in the following Words: From the 6th Hour there was Darknes over all the Land, unto the 9th Hour: And Pnlegon Trallianus speaking of this Eclipse, says, In the 4th year of the 202d Olympiad, there hapned the greatest Eclipse that ever was known before: 7. Christ suffered in the Month Nisan, which was the first in the Ecclesiastical year, on the 14th day of the same Month, noted for the Paschal Full Moon, according to the Words of God, Exod. 12. v. 2. On the fourteenth day of the Month Nisan, says Philo l. 3. de Vit. Mos. when the Moon is at the Full. the Jews celebrate their publick Festival which the Chaldeans call Pascha.

- II. From these Characters those who adhere to the Opinion of Scaliger conclude that our Saviour did eat his last Passover (σάββατον) in the year of the Julian Period 4746, Cycl. ☉. 14. D. 15. on the 3d day

day of April; and that on the same day, according to the Jewish Computation, Christ suffered Death.

III. If therefore from any certain year of the Julian Period, 4745 years and 3 Months he subtracted, the Residue shews the year since the Passion of Christ. And if the said 4745 years and 3 Months be added to the known year of this Epocha, the Product will be correspondent to the year of the Julian Period.

§. 1. **T**HERE are various Opinions concerning the Characters of this Epocha; but those before alledged may be looked upon as the choicest; the Ecclesiastical Characters proposed by the Ancient Fathers, being for the most part involved in many Errors, and contradictory to themselves. Most of them are of Opinion, that our Saviour did not teach in publick above one year and some Months; and that he was crucified in the 2d year after his Baptism, which Opinion they found upon the Prophecy of *Isaiah c. 61. v. 1.* 'The Spirit of the Lord is upon me; because the Lord hath appointed me to preach good Tidings unto the Meek: he had sent me to bind up the Brokenhearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound: To proclaim The ACCEPTABLE YEAR of the LORD, and the Day of Vengeance of our God, to comfort all that mourn. Which Prophecy is applied to Christ by *St. Luke c. 4. v. 19.* So that many of the ancient Fathers have fix'd the time of the Death of our Saviour in the 30th year of his Age, and in the 15th or 16th year of the Reign of *Tiberius*, on the 25th day of *March*; which Opinion among the Modern Authors, *Ger. Joh. Vossius* has likewise embraced in his *Diff. de Temp. Dom. Pass.* But as we shall have occasion to shew hereafter, our Saviour celebrated more Passovers than one after the beginning of his publick Ministry: And the Paschal Full Moon was not coincident with the 6th Feria in that year, which is appointed by the Fathers for the Passion of Christ: Neither is it agreeable to that remarkable Observation of the Eclipse made by *Phlegon*: Not to mention that these Fathers do not agree among themselves

selves : For *Tertullian*, *Clemens Alexandrinus*, *Julius Africanus*, *Lactantius* and *St. Austin* affirm, that *Christ* preached but one year in publick ; whereas *St. Jerome* allows two, *Ignatius* three, and *Irenaeus* more years ; the last of them being of Opinion that *Christ* was 50 years old when he suffered Death. From whence it appears, that the Opinions of the Fathers concerning this Epocha are built upon very uncertain Foundations.

§. 2. *Beda* among the Ancients ; and among the *How many* Moderns, *Ger. Joh. Vossius*, trace the year of the Pas- *Passovers* sion of *Christ* from the number of Passovers celebrated *Christ cele-* by him after the beginning of his Ministry, tho' it be *brated af-* evident that this number is more disputed than the *ter the be-* year of his Death. For first, there are some who al- *ginning of* low of no more than one year and a few Months after *his Mini-* his Baptism, as has been mentioned before. Second- *stry.* ly, some allow of three Passovers after the Baptism of our Saviour, among whom is *Epiphanius*, *St. Hierom*, *Beda*, *Nich. de Lyra*, *Alphonfus Testatus*, *Peyrerius*, *Maldonatus*, *Calvinus*, *Musculus*, *Dionysius Petavius* and *Helwigius*. There are, Thirdly, others who affirm that our Saviour celebrated four Passovers after his Baptism. The first they pretend to prove out of *John* 2. 13, 23. the 2^d from *John* 4. 35. and 5. 1. the 3^d from *John* 6. 2, 4. the 4th from *John* 12. 1. *Luke* 22. 1. *Mark* 14. 1. and *Matth.* 26. 1. Fourthly, *Scaliger*, *Calvisius*, *Helvicus*, *Calixtus*, *Wilhelm. Lor-* *gius*, *Causabonus*, *Deckerius* and *Rob. Bailius*, allot 5 Passovers after the Baptism of *Christ* ; and *Jacobus Hainlinus*, who makes the Interval betwixt the Baptism and Passion of *Christ* to consist of 5 years and a half, does likewise allow 5 Passovers after his Baptism. Among these different Opinions, we adhere, as we have done frequently before, to that of *Scaliger*. But the difficulty is how to prove the 5th Passover out of the Holy Scripture, which has been attempted by some, by comparing *Matth.* 12. 1. with *Luke* 6. 1. also by comparing *Luke* 9. 51. with 10. 2, 38. But it is our Opinion that we need not be so very anxious in finding out the 5th Passover in the Holy Scripture ; since, tho' the same be not expressly mentioned, yet no inference is to be drawn from thence, but that the same may be proved from other circumstances.

§. 3. Al-

Christ did
not cele-
brate the
last Pass-
over with
the Jews.

§. 3. *Alphonſus Toſtatus, Fran. Toletus, Corn. à Lapide, Baronius, Henr. Broughton, Joh. Cloppenburgius,* and ſeveral others, are of Opinion that Chriſt celebrated the laſt Paſſover with the Jews; but againſt all reaſon, as *Cafaubon* has well obſerved. For the day of the paſſion of Chriſt on which our Saviour did likewise eat the Paſſover, is expreſſly called *Joh. 19. 14. παρασκευὴ τῆ πάχα, the Preparation of the Paſſover*; and Supper being ended, *c. 13. v. 1. πρὶν ἢ ἔσθῃς τῆ πάχα, before the Feaſt of the Paſſover he waſhed the Feet of his Diſciples*. And the reaſon why the Jews would not enter the Judgment-Hall, was *c. 18. v. 28. ἵνα φάγωσι τὸ πάχα, that they might eat the Paſſover*. And there is but little likelihood that the *Phariſees*, who were ſo very ſuperſtitious in obſerving all the nicest points of the Ceremonial Law, would have prophaned this Feaſt by the Accuſation of Chriſt, when the pious Women were ſo ſcrupulous as not to dare to buy Spices and Ointments. See *Mark 16. 1.* and *Joh. 14. 42.*

Whether
Chriſt did
celebrate
the Paſſ-
over on the
14th day of
the Month.

§. 4. There is a great diſpute, whether Chriſt eat the laſt Paſſover on the 14th day of the firſt Month, according to the inſtitution of the Law, or whether he celebrated it before the Full Moon. Thoſe who adhere to the *Greek Church* are of Opinion, that Chriſt did celebrate the laſt Paſſover ἀνομαλως: But when we conſider that Chriſt ſubjected himſelf to the Law, this Opinion carries along with it but little probability. Beſides that, the Words of Chriſt to his Apoſtles, *Mat. 26. 17. Mar. 14. 2.* ſufficiently imply the time of the Paſſover; & how can it be ſuppoſed that thoſe who did not let ſlip the leaſt opportunity of ſlandering our Saviour, ſhould have paſſed by in ſilence ſuch a Treſpaſs againſt the Law. *Hugo Grotius* makes a diſtinction betwixt *πάχα δῆμιον* and *μνημονετικὸν*; the firſt, he ſays, was celebrated at *Jeruſalem*, according to the inſtitution of the Law, at a certain prefixed time, when the Paſchal Lambs were killed only by the Priests and Levites. The ſecond, he ſays, was the ſame which is to this day celebrated by the Jews in other parts, and at which they only eat unleavened Bread with a few bitter Herbs; and this he ſuppoſes to be the Paſſover celebrated by our Saviour before his Paſſion. But it is abſolutely falſe, that according to God's Inſtitution, the Priests alone were to kill the Paſchal Lamb, as
may

may be seen in *Exodus* 12. and *Leviticus* 23. and the contrary is testified by *Josephus* l. 2. c. 5. *Ant.* and *Philol.* 3. *vit. Mos.* with whom agree *Lorinus* the Jesuite, *Corn. a Lapide*, *Dorshens* and *Wil. Langius*. And it is worth Observation, that *Christ* did not command his Disciples to prepare only Unleavened Bread with bitter Herbs: but several times makes mention of the Paschal Lamb: Whereas, according to *Joh. Buxtorfius*, *Syn. Jud.* c. 12, 13, 14. when the *Jews* celebrate the *πάσχα μνημονεύοντες* they never eat the Paschal Lamb: neither in ancient nor modern times. To resolve in some measure this difficulty, it seems, that pursuant to the ancient Traditions of the *Rabbi's*, the *Pharisees* who closely adhered to them, never celebrated the Passover on the 2^d, 4th and 6th *Feria*, notwithstanding that the Moon was then at the full. But on the other hand, such among the *Jews* as were not so much addicted to these Traditions, did eat the Passover at the time of the *Paschal Plenilune*. So that our Saviour celebrated the Passover with his Disciples at the time of the Full Moon, in the first Month, which was in that year on the 6th *Feria*: whereas the *Pharisees*, pursuant to their Traditions, did not eat it till the 7th *Feria*, but durst not object any thing of this nature to our Saviour, for fear of disoblising such as celebrated the same Passover on the 6th *Feria*. I am not ignorant that there are not a few among the Learned, particularly *Fer. Joh. Vossius*, who are of Opinion that this Translation of the Feasts is not so ancient: But the contrary is sufficiently shewn by *Scaliger*, *H. Causabonus*, *Sebastianus Munsterus*, *Corn. Jansenius*, *Joh. Mariana*, and *Paulus Middleburgensis*, out of the Fragment of *Gamaliel* and other most ancient Monuments. And it is beyond all Reason what is alledged by *Vossius*, that the 14th day of the Month could fall out before the *Equinox*; it being unquestionable, that according to the *Jewish* Calendary, the N. Moon of the first Month was always next preceding the *Vernal Equinox*. *Schimidius* comes much nearer to the point, when he asserts that some among the *Jews* following their ancient traditions, used to transfer the Feast of the Passover from the 14th day of the first Month to the next following Sabbath.

Who was
High-
Priest a-
mong the
Jews at the
time of the
Passion of
Christ.

§. 5. It is evident, both from the Words of the Holy Scripture, and *Josephus*, that *Caiaphas* was High-Priest at the time of the Passion of Christ. The only objection is taken from *Luke* 3. 2. where it is said *Annas* and *Caiaphas* being the High Priests, the Word of God came unto *John*. Compare *Acts* 5. 6. Which Objection is sufficiently answered by *Scaliger Prol. in Enseb.* to wit, that *Annas* was not actually High-Priest at that time, but only his Vicar to supply his Place upon any emergent Occasion. Others will have it, that the Dignity of the High Pontiff being for Life, they always retained the Name though they were deposed as *Annas* was, who is mentioned here in the first place, by reason of his great Authority, as having been High Priest himself, and having seen both his own Son and Son-in-law in the same eminent Station.

Whether
that Eclipse
which hap-
ned at the
time of the
Passion of
Christ was
preterna-
tural and
universal.

§. 6. The miraculous Eclipse which hapned at the time of the Passion of Christ, was both preternatural and universal: Preternatural, because it hapned at the full Moon; it being evident, that since the Solar Eclipses are caused by the interposition of the Moon betwixt the Sun and the Eyes of the Beholders, the same could not happen then according to the ordinary course of Nature: And Universal, according to *Matthew* 27. 45. and *Luke* 23. 44. which is likewise confirmed by the Dialogue betwixt *Dionysius* and *Apollophanes* recited by *Suidas* in his Lexicon upon the Word *Dionysius*; where, among other things, *Dionysius* answered *Apollophanes* concerning this Eclipse: *Aut Deus patitur, aut vicem Patientis deflet*; Either God himself suffers, or else is extremely concerned about him that suffers: Which contradicts the Opinion of *Origen*, *Laur. Valla*, *Erasmus Roterodam.* and *Is. Peyrerius*, who maintain that this was only a particular Eclipse which was not seen at *Athens*; or any other place beyond the Horizon of *Jerusalem*. In fine, the Authority and Testimony of *Phlegon* makes it one of the most unquestionable Characters of the time of the Passion of Christ.

Christ suf-
fer'd on the
6th Feria.

§. 7. Christ suffered on the 6th Feria, For, 1. the day on which Christ was crucified, is called *Mark* 15. 42. and *John* 19. 31. *παρασκευή*; i. e. the Preparation, or the Day before the Sabbath. 2. It is said, that the

Wo-

Women staid but one day before they came to the Sepulchre. See *St. Luke* 23. 26. 3. The Syrian and Arabick Interpreters unanimously agree that *Christ* suffered on the *Friday*; as 4. do the most ancient Fathers and Ecclesiastical Writers. 5. It is confirmed by the Calculation of the *Paschal Plenilune*, that was coincident with the 33d year of *Christ*, which *Plenilune* did happen that same year on the 6th *Feria*. All which sufficiently contradicts the Assertion of *Paulus Middleburgensis* and *Willhelmus Langius*, that *Christ* suffered on the 5th *Feria*, or on *Thursday*. As to what they alledge for themselves, viz. that it is said in *Matthew* 12. 40. That the Son of Man shall be three Days and three Nights in the Heart of the Earth: some compute that space from the first beginning of *Christ's* Passion; others interpret it three *nocturnæ*, containing two Nights and one Day. And others again, say, that three Days are put by a Synecdoche for the three parts of a Day.

C H A P. XLII.

Of the Epocha of the last Destruction of the City of Jerusalem.

R U L E S.

- I. For the better understanding of this Epocha, these following Characters ought to be taken into consideration. 1. *The Jewish War* (in the fourth year of which Jerusalem was taken) began in the second year after *Florus* was made Governour of that Province; and in the 12th year of the Reign of *Nero*. *Josephus* lib. 20. c. ult. *Ant. Tacitus* l. 5. *Histor.* 2. This destruction of Jerusalem hapned at the time of the Expiration of the 70 Angelical Weeks, which, according to *Dan.* c. 9. v. 24. were determined upon the People, and the Holy City. 3. The Destruction of Jerusalem hapned in the 2d year of the Reign of *Flavius Vespasianus*, according to *Josephus* l. 6. c. 47. *de bell. Jud.* and *Eusebius* in *Chron.* Now the Reign of *Vespasian* commences with the first day of July (when *Tiberius*

berius Alexander, then Governor of Egypt, first induced the Legions to swear Fealty to Vespasian) in the second year after the Death of Nero : (For according to Dio Cassius l. 66. there is an Interval of a whole year and 22 Days betwixt the Death of Nero and the beginning of the Reign of Vespasian) in the same year in which the Battle was fought near Cremona, and Vitellius was slain on the day of the Feast of Saturn. Tacitus l. 3. About which time there hapned a notable Eclipse of the Moon, which contributed not a little towards increasing the Tumult and Mutiny in Vitellius's Army. Dio l. 65. The Astronomical Calculations make such an Eclipse in the 69 year of the Vulgar Æra of Christ; on the 18th day of October. 4. It was the 2d year of the 212th Olympiad when the Romans made themselves Masters of the City of Jerusalem. Euseb. in Chron. 5. The Destruction of Jerusalem hapned in the Consulate of Fl. Vesp. Augustus for the second time, and of Titus. See Dio Cassius. 6. The City of Jerusalem was taken by the Romans in the 331st year before the Consulship of Stilico and Aurelianus. Sulpit. Severus. 7. Titus began the Siege of Jerusalem on the first day of the Unleavened Bread, the 14th day of the Month Xanticus, that being the same day that the Jews were freed from the Egyptian Bondage. Josephus l. 5. c. 11. de Bel. Jud. 8. The Temple was laid in Ashes on the 10th day of the Month Lous, on the same day that the first Temple was destroyed by Fire by the King of Babylon. See Josephus l. 7. c. 9, 10. and Seder Olam. 9. The City was destroy'd on the 8th day of the Month Gorpiaeus, and upon a Saturday, which day is in great veneration among the Jews to this day. Joseph. Dio l. 66.

- II. From these Characters it is evident that Titus began the Siege of Jerusalem in the year of the Julian Period 4783, Cycle ©. 23. Y. 14. on the 14th day of April; and that the Temple was laid in Ashes on the 6th day of August in the same year; and the total desolation of the City was accomplished on the first of September.

III. If

III. If therefore from any certain year of the Julian Period be subtracted 4782 years and 3 Months, or 7 Months, or 8 Months, the Residue shews the year since the beginning of the Siege of Jerusalem, or the Destruction of the Temple, or that of the City. On the other hand, if to the known years of this Epocha the before-mentioned Sum of years and months be added, the Product will be correspondent to the year of the Julian Period.

§. 1. THE true Chronology of the last Destruction of Jerusalem must chiefly be looked for in the Books of Josephus, he having been at the same time a Prisoner in the Roman Camp, and employed by them as a Messenger to the Besieged. And tho' the Jewish Rabbi's, but especially Rabbi Isaac Abarbinel, do exclaim against his Authority, yet their Calumnies are of little consequence against so great an Historian, it being certain that the Rabbi's themselves are ignorant of the true time of the Destruction of their City; as we shall have occasion to shew immediately.

§. 2. The Rabbi's give this account of the last Destruction of Jerusalem in their Great Chronicle: 'From the time of the War of Vespasian, till the War of Titus, are 24 years: From the War of Titus till the War of Barcozbe, 16 years. Thus, according to Rabbi Jose, the days of good Works and Sins, return within one another. As for Example, the first Temple was destroyed in the Eve of the Sabbath, towards the latter end of the 7th year; and it was likewise in the Week of the Station of Joarib, and the 9th day of the Month Ab. In the same manner hapned the 2d Destruction. And at both times the Levites were singing the Canticle; And what Canticle? God our Lord will return upon their Heads their Iniquity, and destroy them in their Malice, &c. In the other Chronological Treatise written by Rabbi David Ganz, they indeed own the Expedition of Fl. Vespasian and that of Tit. Vespasian to have been the same; but at the same time relate matters in a very different manner concerning Josephus, and the Destruction of the Temple which they fix to the 3828th year after the Creation, and the 4200th year after the first

Four

Foundation of the Temple. All which is a convincing Argument of the ignorance of the *Jews* in relation to their own History, and the Destruction of their City.

Concerning the Computation of the Fathers in this Epoch.

§. 3. We have already said in the foregoing Chapter, that the Fathers have too much contracted the Interval betwixt the time of the Baptism and Passion of Christ, from whence it is evident that their Computations of the Interval betwixt the Passion of Christ and the Destruction of *Jerusalem* being built upon an erroneous Hypothesis, no great Account is to be made of their Opinions in this point.

Whether the destruction of the City happened in the 71st year of Christ.

§. 4. *Joh. Jac. Hainlinus de usu Tab. p. 59.* is of Opinion, that the Destruction of the City of *Jerusalem* hapned in the 71st year of Christ, and in the 4784th year of the *Julian Period*; But this Opinion being founded upon the fictitious Hypothesis of his Mystical years, is directly repugnant to the Ancient History: Neither is it possible to find out an expedient to make the Month of *September* of the 71st year of Christ coincident with the 2d year of the Reign of *Vespasian*, as our Author would willingly perswade the World.

What Months are understood by Josephus in his Relation of the destruction of Jerusalem.

§. 5. It is a very difficult Task to explain the Foreign Names of the Months mentioned by *Josephus* in his relation of the Destruction of *Jerusalem*: For *l. c. 4. de Bel. Jud.* he says, the Siege began on the 14th day of the Month *Xanthicus*; and *ibid. c. 8.* he says, the Romans made themselves Masters of the first Wall on the 5th day of the Month *Artemisius*. In like manner he frequently makes mention of the Word *Loxus*, and refers the total desolation of the City to the 8th day of the Month *Garpianus*. It is beyond all dispute, that *Josephus* borrowed these Names from the *Macedonians*, who being subdued by the Romans were forced to change their ancient Lunar Calendar for the Solar of the Romans. Now the *Macedonian Months* thus correspond with the *Julian*:

Audynæus,
Peritius,
Dystius,
Xanthicus
Artemisius,

January.
February.
March.
April.
May.

Dr.

Dæsius,	June.
Paneinus,	July.
Lous,	August.
Gorpiæus	September.
Hyperberetæus,	October.
Dius,	November,
Apellæus	December.

But whether *Josephus* did by the Names of these *Macedonian* Months understand them according to the *Julian* Months, is a great question: *Ruffinus*, *Josephus Scaliger*, *Calvisius*, Archbishop *Usher*, and many others are of Opinion he did: But for my part, I am rather inclined to believe that by these *Macedonian* Names, *Josephus* understood the *Jewish* Months. For it is expressly said by *Josephus*, that his Country men went out of *Egypt* on the same 14th day of the Month *Xanthicus* on which *Titus* began to invest the City of *Jerusalem*; and it being unquestionable that this was the 14th of the Month *Nisan*, there is but little probability that *Josephus* intended to make this day of the Month *Nisan* correspondent with a certain day of the *Julian* Calendar: Nay the Characters of the Epocha of the Departure of the *Jews* out of *Egypt* shewing most evidently that the *Jews* departed out of *Egypt* not on the 14th but the 16th day of *April*, we may rationally conclude, that *Josephus* did by the Month *Xanthicus* understand the Month *Nisan*; on the 14th day of which the Feast of the Passover was constantly kept by the *Jews*. Secondly, it is not very probable that the *Jews* should refer the time of the first destruction of their Temple to any certain day of the *Julian* Calendar, which was not so much as thought of at that time. It being mentioned likewise by *Josephus*, that on the 10th day of the Month *Lous* the first Temple was destroyed by Fire; I see no reason why by the Month *Lous* should not be understood the Month *AB* by the Ancient *Jews*. For thus the Words of the Prophet *Jeremiah* 52. 12. may be reconciled with the Relation of *Josephus*: On the 10th day, says the Prophet, of the fifth Month (*AB*) which was the 19th year of *Nebuchadnezzar* King of *Babylon*; came *Nabuzaradan* Captain of the Guard, which

Et served

served the King of Babylon, to Jerusalem, and burned the House of the Lord, &c.

According to this Hypothesis the Months are as follows :

Xanthicus	<i>Nisan.</i>
Artemisius,	<i>Fiar.</i>
Dæsius,	<i>Sivan.</i>
Panemus,	<i>Tamutz.</i>
Lous,	<i>Ab.</i>
Gorpiæus,	<i>Elul.</i>
Hyperberetæus,	<i>Tifri.</i>
Dius,	<i>Marchesvan.</i>
Apellæus,	<i>Casten.</i>
Audinæus,	<i>Tebeth.</i>
Peritius,	<i>Schebath.</i>
Dystius,	<i>Adar.</i>

How often §. 6. It is commonly supposed, that *Jerusalem* was taken but twice. Nevertheless *Josephus* l. 8. c. 18. *de* *was taken.* *Bell. Jud* affirms that it was taken five several times before it was destroyed by *Titus*. *Jerusalem*, says he, *was taken five times before*; By *Aloch* the *Ægyptian* King, and after him by *Antiochus*, then by *Pompey*, and after these by *Herod* and *Sofias*, who preserved the City: But before that time, the King of *Babylon* had laid it quite desolate. Which sufficiently contradicts that vain-glorious Inscription mentioned by *Justus Lipsius* *Insc. Ant.* fol. 154. which is as follows:

IMP. TITO. CÆSARI DIVI VESPASIANI. F. VESPASIANO. AUG. PONTIFICI. MAXIMO. TRIB. POT. X.
IMP. XVII. COS. VIII. P. P.
PRINCIPI SUO. S. P. Q. R.

QUOD. PRÆCEPTIS. PATRIS. CONSILIIQUE. ET. AUSPICHS. GENTEM. JUDÆORUM. DOMUIT. ET. URBEM. HIERSOLYMAM. OMNIBUS. ANTE. SE. DUCIBUS. REGIBUS. GENTIBUSQUE. AUT. FRUSTRÀ. PETITAM. AUT. OMNINO. INTENTATAM. DELEVIT.

§. 7. The

§. 7. The Temple destroyed by *Titus*, is generally called the second Temple: For tho', according to *Josephus* l. 15. c. 14. *Ant.* Herod demolished the Temple, and built a new one instead of it; yet this being done only with an intention to render the Structure of the Temple the more magnificent; and having no relation to its interiour parts, it is therefore called not the 3d but the second Temple.

§. 8. *Josephus* affirms, that in the Siege, and taking of the City of *Jerusalem* there perished of the *Jews* 1,000,000, which is confirmed by *Eusebius* in *Chron.* *Orosius* l. 7. c. 6. and *Sulpitius Severus*: But *J. Lipsius* gives the following Computation of the whole number of the *Jews* slain and taken Prisoners in their Civil and Foreign Wars within less than 7 years.

At <i>Jerusalem</i> by the Command of <i>Florus</i> ,	630
At <i>Casarea</i> by the Inhabitants,	20000
At <i>Scythopolis</i> ,	13000
In <i>Ascalon</i> ,	2500
At <i>Ptolemais</i> ,	2000
At <i>Alexandria</i> ,	50000
At <i>Damascus</i> ,	10000
At the taking of <i>Joppa</i>	8400
On Mount <i>Cabulon</i> ,	2000
In the Battle near <i>Ascalon</i> ,	10000
By Surprise,	8000
At <i>Aphac</i> ,	15000
On Mount <i>Garizim</i> ,	11600
At <i>Iotap</i> ,	30000
At the taking of <i>Joppa</i> a second time,	4200
Near <i>Taricha</i> ,	6500
At <i>Gamala</i> ,	9000
In their Flight from <i>Giscala</i> , Slain	2000
Taken,	3000
Of those of <i>Gadar</i> , Slain,	13000
Taken,	2200
Slain in <i>Idumaea</i> ,	10000
At <i>Gera</i> ,	1000
At <i>Macheron</i> ,	1700
In the Forest of <i>Jardes</i> ,	3000

In the Castle of <i>Massada</i> ,	960
At <i>Cyrene</i> ,	3000
During the Siege of <i>Jerusalem</i> , Slain	1000000
made Prisoners,	97000

The whole Number,

1339690

Whether the King-
dom of the
Jews ceas-
ed with the
destruction
of Jerusa-
lem.

§. 9. According to the *Latin* Version of the *Chroni-
con* of *Eusebius* translated by *St. Hierome*, and the
Chronicle of the before-mentioned *Rabbi David Ganz*,
the Royal Dignity was quite abolished among the *Jews*
at the time of the last Destruction of the Temple;
which is contradicted by *Scaliger*, who demonstrates
by a certain Coin with this Inscription, *Post captam*
Judeam adhuc erat Basileus Agrippas, that *Agrippa*
did not die in the 3d year of the 212th Olympiad.
We agree thus far with *Scaliger*; That *Agrippa* re-
tained the Royal Title after the Destruction of *Jeru-
salem*; for *Photius* in *μυριοβιβλιω Cod. 33.* says, his
Reign ended with his Death in the 3d year of *Trajan*.
But it is very evident out of several Passages in *Jose-
phus*, that *Agrippa* was neither King of the *Jews* nor of
Jerusalem: For he allows him not the least Authority
over *Judea*, unless it be in what concerned the Tem-
ple, l. 20. c. 8. *Ant.* but says l. 20 c. 3. 5. that by the
Favour of *Claudius* he was put in possession of the
Kingdom of *Chalcis*, and by *Nero* regaled with the
Cities of *Tiberias*, *Tarichæa*, and *Julias*, with 4 other
Towns of less note. In fine, that all *Judea* with the grea-
test part of *Galilee* and *Samarina*, were then under the
Jurisdiction of the Roman Præfects, is, according to
the Testimony of *Josephus*, past all dispute.

CHAP.

CHAP. XLIII.

Of the Epocha of Dioclesian, which is commonly called by the Egyptians the ÆRA OF MARTYRS, by Eusebius the ÆRA διωγμῆς, or of Persecution, by the Æthiopians the ÆRA OF GRACE, and by the Mahometans the ÆRA EL-KUPTI.

RULES.

- I. *In adjusting this Epocha we must mind the following Characters.* 1. *The Æra of Dioclesian begins in the same year that Dioclesian, after the Death of Carus and Numerianus, was declared Emperour.* 2. *The Emperour Dioclesian entred Nicomedia in Triumph on the 17th day of September, and the first of January following appeared in publick as Consul.* 3. *About that time Carinus for the 2d time, and Numerianus were Roman Consuls, who were succeeded by Dioclesian (already declared Augustus) and Aristobulus.* Chronic. Alexandrin. Ammian. Marcellin. lib. 23. 4. *The 3d Indiction began in that year from the Month of September.* Chronic. Alexandrin. 5. *The first year of the Reign of Dioclesian is coincident with the 2301st year of the Epocha of Abraham; unto which if 2696 years be added, the Product shews the year of the Julian Period, as we demonstrated above.* Euseb. in Chron. 6. *In the 89th year since the beginning of the Reign of Dioclesian, says St. Ambrose l. 10. Ep. 83. ad Episc. the Full Moon falling then upon the 23d day of March, we celebrated Easter upon the last day of March. Those of Alexandria and other places in Egypt, the Full Moon happening with them on the 28th day of the Month Phamenoth, did celebrate their Easter on the 5th day of the Month Pharmuth, which was likewise the last day of March. Again; in the 93d year from the beginning of the Reign of Dioclesian, it*

being Full Moon, that year on the 14th day of the Month *Pharmuth*, which was *Sunday*, they celebrated *Easter* on the 21st day of the same Month; which, according to our Calendar, is the 15th day of *April*. 7. The 92^d year since the beginning of the Reign of *Dioclesian* is coincident with the 12th year of the Reign of *Valentinian* and *Valens*, and the 8th of *Gratian*. 8. It was in the 248th year since the beginning of the Reign of this Tyrant, that *Dionysius*, surnamed *Exiguus*, first began his *Paschal Cycle*, according to *Dionysius Exiguus* himself in his first *Epistle*, mentioned by *Dionysius Petavius* *Append. de Doct. Temp.* Consult also *Beda* c. 45. de *Rat. Temp.* 9. The *Egyptians* began the years of the *Era* of *Dioclesian* with the Month *Thot*, or our 29th day of *August*. 10. In the same year that *Dioclesian* a second time, and *Aristobulus*, were *Consuls* at *Rome*, *Carinus Margo* was slain, and *Dioclesian* was exalted to the Empire. So says *Idacius* in *Fast*. 11. In the 19th year of the Reign of *Dioclesian*, in the Month *Dyssius*, (which among the Romans is the Month of *March*) *Easter* being near at Hand, the Emperour caused a Proclamation to be published, that all the Churches should be pulled down and level'd with the Ground; that the Scriptures should be burnt, and the Christians be deprived of all their Places and Dignities; and that such among them as persevered in their Faith should be accounted infamous and be made Slaves. See *Euseb.* l. 8. c. 1. *Hist. Eccl.* *Metrophanes* and *Alexander* in *Photius Cod.* 256. as likewise *Ignatius* the Patriarch of *Antioch*, in *Scaliger* l. 5. p. 496. de *Em. Temp.* 12. In the same year, being the 19th of the Reign of *Dioclesian* and the first of the Persecution, *Dioclesian* was the 8th time, and *Maximianus* the 7th time, *Roman Consuls*, according to *Idacius*. 13. The year in which *Dioclesian* began the Persecution against the Christians, was coincident with the 351st year since the beginning of the *Antiochian Epoch*a, according to *Eusebius* in *Chron.* 14. In the 2^d year of the Persecution, *Dioclesian* resigned his Imperial Dignity at *Nicomedia*, and *Maximian* at *Milan*. See *Euseb.* *Idac.* *Eutrop.* 15. It was in the 3^d year of the Persecution raised against the Christians, that *Constantius* died, according

according to Metrophanes and Alexander in Photius Cod. 256. Now Constantius died according to Socrates l. 1. c. 1. in the first year of the 271st Olympiad. 16. In the 4th year of the Persecution Constantine began his Reign. Euseb. in Chron. 17. In the 19th year of the Reign of Dioclesian, in the Month of March, in Easter time, the Christian Churches were pulled down. St. Hierome in Chron. Euseb.

II. From these, and innumerable other Characters, too many to be inserted here, it is evident, that Dioclesian was declared Emperour in the year of the Julian Period 4997, Cycl. ☉. 13. ♀. 19. on the 17th day of September; that the Egyptians began this Era on the 29th day of August; and that the Persecution against the Christians began in the year of the Julian Period 5016, Cycl. ☉. 4. ♀. 19. in the Month of March.

III. If therefore 2996 years and 8 Months be subtracted from any certain year of the Julian Period, the Residue shews the year since the beginning of the Era of Dioclesian: And if in the same manner 5015 years and 3 Months be subtracted, the Residue will be correspondent to the year since the beginning of the Persecution raised by Dioclesian against the Christians. But if you want to trace the year of the Julian Period, you must add the above-mentioned number of years and Months to the known year of these Epochas.

§. 1. Scaliger is of Opinion that this Epocha began three years or more before Dioclesian was declared Emperour and Augustus; but in my Opinion he has been misguided in this point by Aurel. Cassiodorus, who confounded the years of the Reign of Dioclesian so wretchedly, that there is not the least reason to follow his measures.

§. 2. The Ancients were for the most part of the Opinion, that the Epocha of Dioclesian had its beginning from the time of the Persecution raised by this Tyrant against the Christians. Accordingly Ignatius the Patriarch of Antiochia, favours that Opinion, Scal. de emend. temp. l. 5. p. 269. But it is apparent that an.

that this Patriarch is under a mistake ; and that he has confounded the year of the beginning of his Reign with that of his Persecution against the Christians. And it is not altogether improbable, but that the Ancients, to abolish the Memory of this Tyrant, have changed this Epocha, which took its Name from *Dioclesian*, into that of the MARTYRS.

The Congruity betwixt the Months of this Epocha and the Julian Mon.

§. 3. There is no great difficulty in adjusting the Congruity betwixt the Months of this Epocha and the *Julian* Months, if it be taken into consideration that the years of the *Era* of *Dioclesian*, or of the MARTYRS, both in respect of their quantity and of the Order of the *Bissextiles* or Leap-years, agree for the most part with the *Julian* years : For they intercalate a Day at certain times as well as we. The whole difference lies in the quantity of the Months and the beginning of the year : For the *Ægyptians* made all their Months *τρεῖς καὶ ὀκτώ μηνες*, and begin their year with the 29th day of *August*, adding to the common year, after the Month *Mefori*, five *Epagomena's* ; and to the Leap-year six *Epagomena's*. The following Table shews the true Connexion betwixt ours and the *Ægyptian* Months.

The first Day of the Month,

1. Thoth	corresponds to	<i>August</i> 29.	
2. Paophi		<i>September</i> 28.	
3. Athyr		<i>October</i> 28.	
4. Chojac		<i>November</i> 27.	
5. Tybi		<i>December</i> 27.	
6. Mechir		<i>January</i> 26.	
7. Phamenoth		<i>February</i> 25.	
8. Pharmuti		<i>March</i> 27.	B. 26.
9. Lachon		<i>April</i> 26.	B. 25.
10. Payni		<i>May</i> 26.	B. 25.
11. Epiphi		<i>June</i> 25.	B. 24.
12. Mefori		<i>July</i> 25.	B. 24.
1. Epagomen.		<i>August</i> 24.	B. 23.
2. Epagomen.		<i>August</i> 25.	B. 24.
3. Epagomen.		<i>August</i> 26.	B. 25.
4. Epagomen.		<i>August</i> 27.	B. 26.
5. Epagomen.		<i>August</i> 28.	B. 27.
6. Epagomen.		the beginning of the year.	B. 28. Aug.

CHAP.

CH A P. XLIV.

*Of the Epocha of Constantine the Great, and
the Transactions of his Reign.*

R U L E S.

- I. *In order to settle this Epocha, 'twill be needful to mind the following Characters.* 1. *Constantine the Great was proclaimed Emperour immediately after the Death of his Father Constantius Chlorus, pursuant to his Fathers Will, and the Approbation of the whole Army.* Euseb. l. i. de Vit. Const. 2. *Constantius Chlorus died at York on the 25 day of July, when Constantius Cæsar and Maxentius Jovius were both the 6th time Roman Consuls, at the time of the 10th Indiction. See Chron. Alexandrin. Idacius and Socrates l. i. c. 1.* 3. *The first year of Constantine the Great is coincident with the 4th year of the 10th Persecution raised by Dioclesian against the Christians.* Hieron. in Chron. 4. *This Persecution began in the 351 year of the Antiochian Æra, in the 19th year of the Reign of Dioclesian, when Dioclesian Augustus was the 8th time and Maximianus Hereulius the 7th time Roman Consuls.* Euseb. Chron. Alex. 5. *The year in which the Tyrant Maxentius was vanquish'd was the 6th year after the Death of Constantius Chlorus, and after the commencement of the Reigns of Maxentius and Constantine the Great.* 6. *The Tyrant Maxentius was slain when Constantine and Licinius were both the 2d time Roman Consuls, in the 4th year of the 272d Olympiad, according to St. Hierome; towards the latter end of Autumn, says Nazarius, or the beginning of Winter (about the Month of October) in the year of Christ 312.* 7. *At the time of the Decennalia of Constantine the Great, that is to say in the 11th year of his Reign, he preferred his Son Constantine, surnamed Junior, to the Imperial Throne, according to Eusebius l. 4. c. 40. de Vit. Const. and the Chron. Alexandrinum says, that this happened in the year of Christ 316, when*
Sabinus

Sabinus and Ruffinus were Roman Consuls. 8. The year in which the Council of Nice was finished was the year in which Constantine the Great celebrated the Vicennalia, or the beginning of the 21st year of his Reign. Euseb. l. 3. c. 14. and l. 4. c. 47. de Vit. Const. Socrates l. 1. c. 12. Sozomenus l. 1. c. 24. and Ishmael Ibn Ali a Mahometan Writer quoted by Langius l. 1. p. 102. de Ann. Chr: 9. Concerning the time of the Council of Nice (says Socrates l. 1. c. 9.) it was called together, as may be seen in the Annals, on the 22d day of May, when Paulinus and Julianus were Roman Consuls, in the 636th year after the Reign of Alexander the Great, or the beginning of the Era of the Seleucidae. And the Edicts published at that time by Constantine the Great afford such Characters as point to the 325th year of Christ. 10. The Council of Nice did not last above one year; for according to Eutychius in Annal. the Bishops assembled within the space of one year and two Months. 11. The beforementioned Vicennalia are said to have been celebrated by Constantine the Great in the 2d year of the 276th Olympiad, when Constantine was the 7th time, and Constantius, Roman Consuls, in the year of Christ 326. Euseb. in Chron. Fast. Sic. 12. In the 30th year of Constantine the Great, when Dalmatius was proclaimed Cæsar, Constantius for the 6th time and Albinus were Roman Consuls, according to St. Jerome Chron. Alexandr. 13. Constantine the Great died on the 20th day of May being then Whitsunday, when Felicianus and Titianus were Roman Consuls; In the 4th year of the 278th Olympiad, at the age of 65 years. Chron. Alexandr. Euseb. de Vit. Const. l. 4. c. 53. and 64. Sozomen. l. dat. Hist. trip. 14. From the Death of Constantine the Great, to count backwards to the beginning of his Reign, are computed almost 31 years, according to Socrates l. 1. c. 12. 30 years and 10 Months according to Idacius and St. Jerome in Chr. 30 years 9 Months and 27 Days according to Onuphrius in Fast. 15. The 341st year of Christ, when Marcellus and Probinus were Roman Consuls, was coincident with the 5th year after the death of Constantine the Great; and in the same year was held the Council of Antiochia. Socrates l. 2. c. 5. Hist. Eccles.

II. From

II. From these Characters it is evident, First, That Constantius Chlorus died, and was succeeded in the Empire by Constantine the Great, in the year of the Julian Period 5019, \odot . 7. Δ . 3. on the 25th day of July. Secondly, that Maxentius was vanquished in the year of the Julian Period, 5025, towards the latter End of September. Thirdly, that the Council of Nice began in the year of the Julian Period 5038, on the 22d day of May, and lasted till the year of the Julian Period 5039 in July; at which time Constantine the Great celebrated the Vicennalia at Nicomedia, and in the next year at Rome. Fourthly, That Constantine the Great died in the year of the Julian Period 5050 on the 22d day of May.

III. If therefore from any certain year of the Julian Period given, be subtracted 5018 years and 7 Months, the Residue shows the year since the death of Constantius Chlorus, and the beginning of the Reign of Constantine the Great: In like manner if you would know the year since the death of Maxentius, and the Propagation of the Christian Doctrine throughout the whole Roman Empire, subtract from any known year of the Julian Period 5024 years and 9 Months. And for the time since the Council of Nice, 5037 years and 5 Months; for the time since the death of Constantine the Great 5049 years and 5 Months; and the Residues will be correspondent to the years of these Epochs. But if to the known years of these several Periods, the abovementioned Numbers of years and Months be added, the Products will be correspondent to the respective years of the Julian Period.

§. 1. Josephus Scaliger in Euseb. p. 226. speaking of The History of the Times of Const. the Great, breaks out into these words, Nothing is more uncertain than the beginnings of these Emperors, from Carus to Valentini-
 an. Baranius ad An. Christi 106. n. 16. is so positive in his Assertion that Const. the Great was not only first proclaimed Caesar in Britain, but also was a Native of that Island, and was elevated to the Imperial Dignity by his Country-men, that he looks upon those who pretend to contradict it as little better than Mad-men.

Ne-

Nevertheless *Justus Lipsius* l. 4. c. 11. de magn. Rom. a Man of great Judgment, is of Opinion that this Emperour was born at *Tharsus* a City of *Bithynia*: And there are not a few who affirm, pursuant to *Constantinus Porphyrogenetus* l. 1. περὶ Θεμάτων. and the Manuscript of *Firmicus*, that he was born at *Naisum* a City of *Dacia*. As for our part, we shall only lay down the different Opinions and Objections of Chronologers. The Author of the *Chron. Alexan.* says that *Const. Chlorus* died at *Tork* when *Constantius* for the 6th time and *Maxim. Jovius* were Roman Consuls; with whom agrees *Onuphrius* in *Fast.* when speaking of the year in which *FL. VALERIUS CONSTANTIUS CHLORUS P. F. AUG. VI. ET GALERIUS VALERIUS MAXIMIANUS. P. F. AUG. VI.* were Roman Consuls, he says further thus:

EODEM ANNO A. D. VI. KAL. AUGUSTI.

IMP. CÆSAR CONSTANTIUS AUG. MORTUUS EST.

The Ancient Author of the *Excerpta* in *Scaliger* p. 69. erroneously refers his Death to the Consulship of *Licinus* and *Crispus*. The year of the Consuls mentioned by us in the Rules, is coincident with the 1058 year since the Building of *Rome*. But *Orosius* l. 7. c. 17. says, that *Constantine* began his reign in the year 1061, from the Building of *Rome*. However, we have proved before, that *Const. the Great* was proclaimed *Cæsar* in the year of Christ 306; which Opinion is approv'd of by *Petav. in Ration. Tempor. Part. 2. l. 4. c. 11.* Nevertheless the same *Petavius* in his Treatise de *Doct. Temp.* deduces the beginning of the Reign of *Const. the Great* from the 305th year of Christ, having read in the History of *Socrates* that *Const. the Great* died in the year of the 271st Olympiad, on the 25th day of *July*. *Scaliger* affirms that *Const. the Great* was not proclaimed *Cæsar* till the year of Christ 307. *Eusebius* says expressly, l. 4. c. 53. de *Vit. Const.* that *Const. the Great* reigned 31 years and some Months; with whom agrees the Author of the *Chron. Alexand.* and *Joh. Monachus*, for they allot 31 years and 10 Months for the Reign of this Emperour. *Philostorgius* l. 2. n. xvii. affirms that he reigned beyond the 32d year. On the other

other hand, St. Jerome, Eutropius, Onuphrius, and many more, who are of the same Opinion with us, allow no more than 30 years and 10 Months for the Reign of *Const. the Great*; and Scaliger but 29 years and 10 Months. There is no less Dispute about the Age of *Const. the Great*. Eusebius says he was not quite 64 years old when he died, as wanting a few Months and Days. But Socraes, Sozomenus, Ruffinus, Cassiodorus, and a great many others, affirm that *Const. the Great* died in the 66th year of his Age. Authors are equally divided in their Opinions concerning those that were Consuls at Rome when *Const. the Great* died. Those who refer his Death to the Consulship of Felicianus and Tatianus, we have cited before. But in the Consular Records published by Antonius Contius, we find his Death coincident with the Consulship of Ursus Lupulus and Polemius, and consequently one year later; and by Magnus Aurelius Cassiodorus in Chron. with the Consulship of Constantius for the 2d time, and of Constans, and consequently two years later. In fine, 'tis a hard task to enumerate, and much more to adjust the different Opinions concerning the Reign of *Constantine the Great*. Our before-mentioned Characters are the surest Guides to extricate us out of this Labyrinth.

§. 2. Some of the Ancients were of Opinion, that *Constantine* was proclaimed *Cæsar* before his Father's Death, which seems to be confirmed by the Authority of Eusebius, when he allots 32 years for the Reign of this Emperor. And the Author of the *Chron. Alexandr.* says expressly, that the year of the Death of *Constantinus* was the 2d year of *Constantine*. And Cassiodorus in Chron. has the following Words: *Constantinus not troubling himself with any Business, was contented with the Title of Augustus; which is the Reason, that some years of his Reign are included in the Reign of his Son Constantine, who, as it is reported, was born of Helen his Concubine, &c.*

§. 3. Tho' Eusebius l. 1. c. 16. de Vit. Const. relates that *Constantine* was proclaimed Emperor and Augustus at the time of *Constantinus* his father's Funeral: yet if we give credit to the ancient Monuments of these Times, we must conclude that *Constantine* either immediately after, or perhaps before his Father's Death, was proclaimed *Cæsar* before his Father's Death.

stantius's Death, was declared *Cæsar*, but did not take upon him the Titles of *Imperator* or *Augustus* till after his Marriage with *Fl. Maximiana Fausta*, the Daughter of *Maximianus Hercules*; as among other instances appears out of the Oration of the Panegyrist, spoken in the Presence of *Maximian* and *Constantine Augustus*; where among others, he has these Words: TIBI CÆSARI ADDITUM NOMEN IMPERII: And further, ET TIBI, CONSTANTINE, PER SOCERUM NOMEN IMPERII ACCREVERIT, &c.

Whether
Constantine
was the first
Christian
Emperour.

§. 4. There is a Dispute among Historians, whether *Const. the Great*, or the Emperour *Philip* surnamed *Arabs*, was the first Christian Emperour. *Ensebius* affirms l. 5. c. 27. *Hist. Eccl.* that in his time it was reported that this *Philip* had embraced the Christian Religion; and *Orosius* says expressly l. 7. c. 18, that *Philip* was the first of all the Christian Emperours; and that *Constantine* was the next. On the other hand, *Ensebius* seems to call in question the Christianity of *Philip*; when he says, that among all the other Emperours, *Constantine* was the only one who was initiated by the holy Baptism; and pursuant to this Opinion, *Lactantius* says in his Preface, that he was the first of all the Roman Princes that laid aside his erroneous Opinions, and was come to the true Knowledge of God; and adds of *Philip Arabs*, that he was an Idolater. *Scaliger* is of Opinion, that in Reality he was a Pagan, but pretended to be a Christian for some Reasons of State: So that the best Chronologers agree in this Point, that the Epocha of the Christian Emperours begins with the Reign of *Constantine the Great*.

The Origin
of the Decennalia
and Vicennalia.

§. 5. *Augustus* having refused to accept of the Empire any other wise than for the space of ten years, was the first who instituted the *Decennalia*; concerning which *Dio Cassius* has these following Words l. 53. ' *Cæsar* to remove from himself all suspicion of being ambitious of the Royal Dignity, so odious to the Romans, but much coveted by him; accepted of the Government of the Provinces only for 10 years, adding, That if he could reduce them to a State of Tranquility in a less time, he would abdicate the Government sooner.

§. 6. There

§. 6. There is also a great Question among Historians how long the Council of Nice lasted. Scaliger ^{ing the} is of Opinion that it was dissolved in the 3d year after it was called together; Bellarmine l. 1. c. 1. de ^{time of the} Concil. and Genebrardus ad An. Chr. 338. joyn'd ^{Nicæan} issue with Scaliger; but Baronius and Petavius take the opposite side and plead upon the Words of Alexander and Metrophanes in Phot. Cod. 256. 'The Council being ended after three years and a half, for it began on the 15th day of April, and continued for three years after, not only till the same Month of April, but till the September next following. Let that be as it will, I look upon it as unquestionable, that the end of the Council of Nice ought to be made coincident with the Vicennalia of Constantine the Great.

CHAP. XLV.

Of the Epocha and the Encœnia of NEW ROME, or the City of Constantinople, and the Division of the Roman Empire into the Eastern and Western Empire.

RULES.

- I. In order to adjust the limits of this Epocha, we must call to mind the following Characters observed by the Ancients. 1. The first year of this Epocha is coincident with the 25th year of the Reign of Constantine the Great, according to St. Jerome and Cedrenus. 2. The solemn Consecration of Constantinople was made in the Third Indiction. Cedren. 3. In that year the second Feria fell upon the 11th day of May, according to the same Cedrenus, and the Anonymous Author of the Chron. Alexandrinum cited by Scaliger p. 284. 4. In the year of the World according to the Greek Computation, 5838, witness Zonaras, Cedrenus and Joh. Monachus. 5. In the 2d year of the 277th Olympiad. See Chron. Euf. Hieron. 6. In the 360th year since the Reign of Augustus, according to Suidas. 7. When Gallicanus and Symmachus

thus were Roman Consuls; according to the Chronicon of Casaubon, cited by Scaliger. 8. At the time of the 5th Indiction, Mavortius being then alone Consul at Rome, in the 197th year after the Building of Constantinople, the Emperour Justinus appointed Justinianus, his Nephew, his Successour in the Empire, on the first day of April, according to Comes Marcellus.

II. From these Characters it is evident that the Encœnia, or Consecration of the City of Constantinople, happen'd on the 11th day of May in the 5043d year of the Julian Period, Cycl. 6. 3. D. 8.

III. If therefore from any certain year given of the Julian Period, be subtracted 5042 years and 4 Months, the Residue shews the year since the Beginning of the Epocha of Constantinople; And if the said Sum of 5042 years and 4 Months be added to the known year of this Epocha, the Product will be correspondent to the year of the Julian Period.

Why this Epocha is treated of in particular.

§. I. THIS Epocha is scarce mentioned by some Chronologers; Nevertheless we judg'd it not for our purpose to pass it by in Silence: First, because the Constantinopolitans always made a great Account of this Epocha, especially in their Publick Records, as may be seen in Scaliger l. 5. de Em. Temp. And in the Imperial Laws of Valentinian and Theodosius l. 7. c. de Feriis. we read these following Words: *Kalendarum quoque Januariarum consuetos dies otio mancipamus. His adjicimus NATALITIOS DIES URBIUM MAXIMARUM ROMÆ atque CONSTANTINOPOLIS, in quibus debent jura differri, quia ab ipsis nata sunt. i. e.* We order the first of January to be a Holy-day, as well as the Nativity days of the two great Cities of Rome and Constantinople, &c. Secondly, because the greatest and most pernicious Change in the Government of the Roman Empire, takes date from thence. Thirdly, because this Innovation increasing the number of Patriarchs, gave rise to great and innumerable Contentments among the Bishops. Consult Zonar. Annal. t. 3. and G. Codinus.

§. 2. *Strabo* in his *Lexicon* says, that the Ancients by the Word *Encænæa* understood a publick Solemnity upon some new Occurrence: In which Sence the *Encænæa* of the Temple of *Solomon*, of the *Maccabeans* and of the Emperours, are taken by ancient Writers. Among the *Latines* they were called *Dedications* or *Consecrations*; and on such Days they gave Thanks to God Almighty on the Account of something of Moment brought to a happy conclusion, and implored him for the continuance of his Mercies. Of these Consecrations consult the *Jus Canonicum* c. 1. de *Consecrationibus*.

The Derivation of the Word *Encænæa*.

§. 3. All Historians agree that the City of *Constantinople* was founded by *Const. the Great* upon the Ruines of the ancient *Byzantium*; but they are of different Opinions concerning the Origin of the Word. However most of them own that *Byzantium* received its Name from its Founder King *Byzantes*, or else from a famous Sea-Commander called *Buzes*. *Georgius* has this fabulous Tradition; That *Byzantes* was Son of *Neptune*, and *Cornuta* the Daughter of *Io*, the Concubine of *Jupiter*; and that he received his Name from the Nymph *Bezias*, who had educated him in *Thrace*. This *Byzantes*, says *Codinus*, after he had made himself famous by his Exploits among the Inhabitants of the Mountains of *Thrace*, founded the City of *Byzantium*.

The Derivation of the Word *Byzantium*.

§. 4. Tho' the Oracle of *Delphi* gave this response: That the Inhabitants of the City, situate upon the Thracian Shoar near the *Pontus Euxinus*, should enjoy great Happiness: and so recommended the *Byzantines*; yet they are very infamous for their Intemperance; for which reason they were surnamed *αὐθάδαι*. *Alia- nus Varro* l. 3. c. 14. *Hist.* upbraids them with Drunkenness, prostituting their Wives to Strangers, and Cowardice. And *Menander* says, that the Merchants of *Byzantium* were so much addicted to Wine, that they rarely used to stir from the Bottle all Night.

The Tradition of the Ancients concerning the City of *Byzantium*.

§. 5. We read of several unfortunate Wars waged by the *Byzantines* in the ancient Histories, but the two last are most remarkable. In the first of two they were, according to *Zonaras*, closely besieged by *Severus*; which Siege they endured with a great deal of

Concerning the destruction of the ancient *Byzantium*.

Bravery and Constancy for three years ; when, after a most obstinate Resistance, having consumed all their Provisions, and lived for some time upon Human Flesh, they were forced to surrender to *Severus*, who killed all their Soldiers and chief Men, and dismantled the City : But the 2^d proved the total destruction of this famous City under *Gallienus* ; who, as *Trebellius Pollio* relates it in *Galien*, made such a slaughter among the Inhabitants of *Byzantium*, that not one Family escaped his Wrath, unless it were such as hapned to be at that time in Foreign Parts.

What induced Constantine to found this new City upon the Ruines of the ancient Byzantium.

§. 6. *Sozomenus* affirms l. 2. c. 2. that *Const. the Great* having taken a Resolution to build a City after his own Name, first attempted to lay its Foundation upon the Ruines of the ancient *Troy*, near the Sepulchre of *Ajax* ; but being admonish'd in a Dream to desist from that Enterprize, he pitched upon the old *Byzantium*. There are others who believe that *Const. the Great* built this City as a Bulwark and a Check to the greatness of the *Persians* who were then very formidable in the East ; and to keep the *Syrians* and other Neighbouring Nations in Obedience.

The reason of the sudden increase of this City.

§. 7. *Const. the Great* being very desirous to enlarge his new City gave all imaginable Encouragement to Strangers by his great Liberality towards them. And *St. Jerome* observes he was so ambitious of enlarging the City that he dis-peopled other Towns to People it. *Sozomenus* l. 2. c. 2. ascribes the sudden increase of *Constantinople* partly to the Piety of the Emperor, partly to the Charity and Liberality of its Inhabitants to Strangers.

Authors differ about the beginning of this Epocha.

§. 8. The Chronologers are divided in their Opinions concerning the true Beginning of the *Encenia* of *New Rome*. Some there are who make them coincident with that year in which the Council of *Nice* was ended, among whom is *Nicephorus Callisthus* who has been thereupon severely reprimanded by *Camerarius*. Others differ two years from our Opinion, being influenced by the Authority of *Cassiodorus* ; who says, that under the Consulship of *Pacatianus* and *Hilarius*, the City of *Byzantium* was called *Constantinople* after *Const. the Great*. But *Cesar Baronius ad An. Chr. 330.* has sufficiently demonstrated, that *Cassiodorus* was led into this Error by his wrong Computations.

on of the years of the Reign of *Constantine*. Some recede but one year from our Assertion, making the *Encenia* of *Constantinople* coincident with the 33rd year of Christ; and with the Consulship of *Annius Bassus* and *Ablabius Aegyptius*. *Onuphrius* in his *Fast. conf.* patronizes this Opinion; but considering that 'tis disagreeable to the Relations of the ancient Historians, it ought to give place to ours; which is founded upon the Authority of the best Monuments of Antiquity.

§. 9. To reconcile the different Opinions concerning the beginning of this Epochæ, it is to be observed that those who fix its beginning sooner than we, have begun their Computation from the time that its first Foundation was laid by *Constantine*; which was some years before its Consecration; Whereas those who deduce this Epochæ from the 28th year of the Reign of *Constantine* have respect to the time of its full Perfection, some years after its Consecration: as evidently appears from the Words of *Philostorgius* l. 2. c. 9. who dates it from that time when *Constantinople* appeared in its full Glory; so as to contend for the superiority with *Rome* it self. But as to the Opinion of *Georgius Codonius Ciropalates*, who in his *Origines Constantinopolitana*, published by *Georgius Dousa*, makes the beginning of this Epochæ coincident with the 12th year of the Reign of *Constantine*; it does not deserve in Answer.

§. 10. The Design of *Const. the Great* to increase the Power and Strength of the Empire by Old and New *Rome*, the one in the Western, the other in the Eastern Part of the Empire, proved very pernicious in the end; for this unadvised Division exposed the Empire to Ruin and Destruction. And it is well observed by *Onuphrius* c. 4. de Comit. that *Const. the Great*, by removing the 15 Legions that guarded the limits of the *Danube* and *Rhine*, invited the barbarous Nations of the *Goths*, *Alans*, *Burgundians* and *Franks* to over-run the Western Empire.

C H A P. XLVI.

Of the Turkish Epocha, commonly called the Epocha of the Hegira.

R U L E S.

This Epocha begins from the time of the Flight of Mahomet from Meccha, which, without Contradiction, happened in the year of Christ 602, or in the year of the Julian Period 5335, on the 16th day of July, being the 6th Feria. But in regard it consists of Lunar years, of 354 Days, 8 Hours, and 864 Scruples, its connexion is very difficult with the Julian years.

The Origin of this Epocha. §. 1. **S**ome are of Opinion, that this Epocha owes its rise to *Hagar*, the Handmaid, from whom the *Turks* deduce their Origin. But it seems more probable that it takes its beginning from the time of the Flight of their Prophet *Mahomet* out of the City of *Meccha*. Consult *Hottin. in Hist. Orient. p. 260. & seq.*

The twelve Months of which are pleni and cavi alternately; The Names of the Turks. §. 2. The *Turks* compute their years by 12 Months of which are *pleni* and *cavi* alternately; The Names of the *Turks*. these Months are thus set down by *Gravins*.

- | | | |
|------------------|--------------------|-----------------|
| 1. Moharram. | 5. Jomada Prior. | 9. Ramadan. |
| 2. Safar. | 6. Jom. Posterior. | 10. Schavval. |
| 3. Rabia prior. | 7. Rajab. | 11. Dulkaadab. |
| 4. Rabia poster. | 8. Schaaban. | 12. Dulheggiah. |

C H A

C H A P. XLVII.

Of the Persian Epocha, commonly called
T E Z D E J E R D.

R U L E S.

1. The years of the Persian Epocha are of the same quantity with the Nabonassarean or ancient Ægyptian years.
2. This Epocha derives its Name from Yezdejerd, the Son of Schariar, the last Persian King.
3. The Græcian Epocha precedes the Persian 344324 Days, and the Arabian is 3624 Days before the Persian Epocha, according to the Testimony of Ulug Begg Prince of India on both sides of the Ganges.
4. The Persian Era begins with the 4th Month of the 1380 year of the Nabonassarean Epocha, according to Alfraganus.
5. From these Characters it is evident that this Era began in the year of the Julian Period 5345, on the 16th day of June being the Third Feria. But the correspondence of these years to the Julian being very intricate, by reason of their mutual Difference, it will be too long to be inserted here.

§. 1. **T**HE Disposition of the years of the Persian Epocha is the same with that of the Nabonassarean years: for every year consists of 365 days; and their Months are τριακονήμεροι, or 30 days a piece, with the addition of five days to the Month *Aban*, which the Astronomers commonly insert in the latter end of the year. The names of their Months are thus set down by *Gravins*.

- | | |
|-----------------|------------------|
| 1. Fervardin. | 7. Meher. |
| 2. Ardabahesht. | 8. Adan. |
| 3. Chordad. | 9. Aban. |
| 4. Tir. | 10. Di. |
| 5. Mordad. | 11. Behman. |
| 6. Sharivar. | 12. Esfandarmod. |

D d 3

§. 2.

*The Origin
of this E-
pocha.*

§. 2. Beyond all question, this *Epocha* takes its beginning from the Time of *Tezdejerd*. The only Question is, whether it began with the beginning of the Reign of this Prince, or from the time of his Death. *Alfraganus*, *Scaliger*, *Christmannus*, and several others, compute from the time that *Tezdejerd* was vanquish'd and slain by *Orthoman* near the City of *Merga*. But the before-mentioned *Ulug Begg*, cited by *Gravins*, deduces its Origin from the beginning of the Reign of that Prince.

C H A P. XLVIII.

Of the Jellalxan or Gelalxan Epocha, otherwise called the Royal Epocha, and the Epocha of the Sultans.

R U L E .

This Epocha began in the year of the Julian Period 5792, on the 14th day of March, at the time of the Æquinox. It is composed of Solar years consisting of 365 Days, 5 Hours, 49 Minutes and 53''; from whence it is evident, that to adjust its connexion with the Julian Period, you must subtract 5791 years and almost 3 Months.

*For what
use this E-
pocha was
invented.*

§. 1. **T**HIS Epocha is purely *Astronomical*, being invented for the conveniency of finding out the exact time of the Vernal Æquinox; at which time the *Persians* celebrate a most solemn Festival. Of which see *Olearius. Itin. Pers. part 2. p. 307. & 494.*

*The three-
fold Persi-
an Calen-
dar.*

§. 2. The *Persians* make use of three several sorts of Calendars: for they compute by the *Turkish* years, or those of the *Hegira*, by the *Nabonnassæan*, and lastly, by the *Jellalæan* years. The first is observed in their Solemnities: the second is made use of by private Persons in keeping their Accounts; the third in timing their great Feast called **NEURUZ**.

§. 3. *See*

S. 3. Scaliger l. 4. de Em. Temp. mentions not only the Name of the Prince, who was the first Founder of this Epocha, but likewise those who were of his Council. His Name was *Albu Arsalan Elselegen-ki, Elhavvaraz, Muschahi Sultan Corasan*: The Names of his eight Counsellours who assisted at the forming of the Edict relating to the Epocha, are as follows: *Omar, Elhaiamu, Abu Hali, Hasen the Son of Haitham, Elbiruni, Abu Elvapha, Elbuzgiani,* and *Ellukari* Judge of the District of *Elphakati* and *Abensina*, commonly called *Avifenna*.

D d 4

THE

A N

A P P E N D I X

Containing the Epocha's of the principal Kingdoms and States of *Europe*.

Together with the Epocha of the Papal Hierarchy, and that of the Reformation.

C H A P. I.

R U L E S.

- I. *Germany was first made a separate Kingdom, A. D. 840. Jul. Per. 5553. Cyc. ☉. 9. Cyc. ♀. 5. Cyc. Ind. 3. 2. The Title of Emperour of the Romans was first assumed by the K. of Germany, A. D. 878. Jul. Per. 5601. Cyc. ☉. 19. Cyc. ♀. 5. Ind. 11. 3. The Austrian Family, which now enjoys the Imperial Dignity, is descended of Rodolph Earl of Hadfburg and Landgrave of Alsace who was chosen Emperour A. D. 1273. Jul. Per. 5986. Cyc. ☉. 22. Cyc. ♀. 1. Ind. 1.*
- II. *The Gothick Race came first to the Crown of Spain, A. D. 410. Jul. Per. 5123. Cyc. ☉. 27. ♀. 12. Ind. 8. 2. The Moors dispossess'd the Goths, A. D. 713. Jul. Per. 5426. Cyc. ☉. 22. ♀. 11. Ind. 11. 3. The Moors were totally extirpated out of Spain, A. D. 1492. Jul. Per. 6205. Cyc. ☉. 17. ♀. 11. Cyc. Ind. 10.*
- III. *Portugal was made a separate Kingdom from Spain, A. D. 1139. Jul. Per. 5852. Cyc. ☉. 28. ♀. 19. Ind. 2. 2. 'Twas united again to Spain, A. D. 1580. Jul. Per. 6293. Cyc. ☉. 21. ♀. 4. Ind. 8. 3. Portugal shook off the Spanish Yoke, and became once more a separate Kingdom, A. D. 1640. Jul. Per. 6353. Cyc. ☉. 25. ♀. 17. Ind. 8.*

IV.

- IV. France was first possessed by the Francks, and model'd into the form of a Kingdom, A. D. 424. Jul. Per. 5137. Cyc. ©. 13. D. 7. Ind. 7. 2. The first of the present Race of the Kings of France mounted the Throne, A. D. 987. Jul. Per. 5700. Cyc. ©. 16. D. 19. Ind. 15.
- V. In adjusting the Epocha of England we ought to mind the following Characters. 1. The Saxons invaded England, A. D. 450. Jul. Per. 5163. Cyc. ©. 13. D. 14. Ind. 3. 2. K. Egbert sunk the distinction of Saxons and Britains, and called the whole Country England, A. D. 818. Jul. Per. 5531. Cyc. ©. 15. D. 2. Ind. 11. 3. The Danes possessed the Crown of England from the 1017 to 1042 of the vulgar Epocha of Christ. Jul. Per. 5755. Cyc. ©. 15. D. 17. Ind. 10. 4. The Normans invaded England, A. D. 1066. Jul. Per. 5779. Cyc. ©. 11. D. 3. Ind. 4. 5. The Houses of Lancaster and York were united, A. D. 1399. Jul. Per. 6112. Cyc. ©. 8. D. 3. Ind. 7. 6. The Scotch Race succeeded to the Crown of England, A. D. 1602. Jul. Per. 6315, Cyc. ©. 15. Cyc. D, 7. Cyc. Ind. 15.
- VI. Sweden was conquered by Othin, 24 years before Christ; in the 4690 of the Jul. Per. Cyc. ©. 14. D. 16. Ind. 10. 2. Gustavus Erickson shook off the Danish Yoke, and had the Crown of Sweden settled on his Posterity, A. D. 1544. Jul. Per. 6257. Cyc. ©. 13. D. 6. Ind. 2.
- VII. The Oldenburg Family was prefer'd to the Crown of Denmark, A. D. 1449. Jul. Per. 6162. Cyc. ©. 2. D. 6. Ind. 12.
- VIII. John Czar of Muscovy made it an independent Empire, A. D. 1470. Jul. Per. 6183. Cyc. ©. 23. D. 8. Ind. 3.
- IX. The Commonwealth of the seven United Provinces of the Netherlands, takes date from the Union concluded at Utrecht, A. D. 1579. Jul. Per. 6292. Cyc. ©. 20. D. 3. Ind. 7.
- X. The Confederate Republick of Switzerland takes date from the year of Christ 1320 Jul. Per. 6033. Cyc. ©. 13. D. 10. Ind. 3.

XI. The

XI. *The power of the Weywoods in Poland, was exchanged for that of a King, A. D. 700. Jul. Per. 5413. Cyc. ©. 9. D. 17. Ind. 13. 2. These Kings were declar'd Independent of the Empire, A. D. 999. Jul. Per. 5712. Cyc. ©. 28. D. 12. Ind. 12.*

The downfall of the Roman Empire.

§. 1. **A**fter *Constantine the Great* had removed the Imperial Seat from *Rome* to *Constantinople*; and recalled the *Veterane Troops* that guarded the *Frontiers* of the *Roman Empire*, along the *Danube* and the *Rhine*; the *Western parts* of that *Empire* became a prey to the *Germans* and *Goths*; which they obtained by an easie purchase, upon *Theodosius* his dividing the *Empire* into the *Eastern* and *Western*, and bequeathing the former to his Son *Arcadius*, and the latter to his Son *Honorius*: for about that time the *Northern Nations* invaded the *Western Empire* in prodigious *Swarms*, and exchang'd their poor habitations for the pleasant and rich *Provinces* of the *Romans*. These *Incurfions* of the *Northern Nations* gave rise by degrees to most of the present *Europaan Monarchies*; the *Epocha's* of which are pursued in the following *Paragraphs*.

The Empire of Germany transferred from the Carolingian Family to the Saxons.

§. 2. In ancient times, *Germany*, (and indeed most other *Countries* of *Europe*) was a composition of several independent *Democracies*, till *Charles the Great* reduced the whole under his *Jurisdiction*, being at the same time *Master* of *France*, *Italy*, *Rome* and part of *Spain*. *Lewis* the Son of *Charles*, made *Germany* an independent *Kingdom*, by dividing the *Empire* of the *Francks* among his three *Sons*, one of whom named *Lewis* had *Germany* for his share. *Carolemannus* the Son of this *Lewis* conquer'd *Italy* and assumed the Title of *Emperour* of the *Romans* A. D. 878. notwithstanding the *King* of *France* laid claim to it. In the year of *Christ* 919, *Cunrad* the last of the *Carolingian Family* died, and so the *Empire* of *Germany* was transfered to the *Saxons*.

The Successions of the Saxon, Suabian and Austrian Families to the Empire.

§. 3. *Henry* Duke of *Saxony* being then made *Emperour*, the *Imperial Dignity* continued in his *Family* till the *Death* of *Henry II.* which happened A. D. 1024. for *Henry II.* (who was likewise D. of *Bavaria* and sprung from the *Saxon Race*) dying without Issue.

Conrad II. D. of Franconia was elected Emperour; and his Posterity succeeded in order, (tho' not without frequent disturbances from the Saxons and the Popes of Rome) till *Henry V.* dy'd without issue, and was succeeded by *Lotharius D. of Saxony, A. D. 1125.* Upon the death of *Lotharius*, the Imperial Crown was lodg'd in the *Suabian Family, Conrad III. D. of Suabia* being elected Emperour *A. D. 1138.* and his Posterity enjoying the same Title till the year 1198, in which *Henry VI.* died, and *Germany* was thereupon miserably divided betwixt *Otho VI. D. of Saxony*, and *Philip* Uncle and Guardian to the Son of *Henry VI.* However, *Otho* being forc'd to surrender the Title to *Frederick II. the Son of Henry VI.* the *Suabian Family* retrieved their right *A. D. 1212.* And after much struggling and opposition from several quarters, the Race of the Dukes of *Suabia* was at last extinguish'd in the executing of *Conradin* his Grandson. By this means *Germany* was reduc'd to Anarchy and Confusion, and continued in that miserable state till the year 1273, in which *Rodolph Earl of Habsburg* and Landgrave of *Alsace* was unanimously chosen Emperour. The present Dukes of *Austria* are descended of this Prince, and their Family has enjoyed the Imperial Dignity in a continued Series ever since the Coronation of *Frederick III. D. of Austria*, which happen'd *A. D. 1400.*

S. 4. The following List of the Emperors of *Germany*, commences from *Rodolphus E. of Habsburg*, of whom the *Austrian Family* is descended.

A List of
the Empe-
rors of
Germany.

	Vulg. Ep. of Chr.	Ful. Per.	Cyc. 2.	Cyc. 3.	Cyc. Ind.
1 <i>Rodolphus I. died</i>	1291	6004	12	19	4
2 <i>Adolphus of Nassaw</i>	1298	6011	19	7	11
3 <i>Albert I.</i>	1308	6021	1	17	6
4 <i>Henry VII.</i>	1313	6026	6	3	15
5 <i>Lewis of Bavaria rival'd by Freder- rick of Austria, died</i>	1347	6060	12	18	15
6 <i>Charles IV.</i>	1378	6091	15	11	1
7 <i>Wenceslaus depos'd</i>	1399	6112	8	13	7
8 <i>Rupert</i>	1410	6123	19	5	3
9 <i>Sigismond</i>	1437	6150	18	13	15
10 <i>Albert II.</i>	1439	6152	20	15	2
11 <i>Frederick III.</i>	1493	6206	18	12	19

12 *Max.*

	Vulg. Ep. of Cbr.	Ful. Per.	Cyc. ©.	Cyc. D.	Cyc. Ind.
12 Maximilian I.	1519	6232	16	19	7
13 Charles V. reign'd	1558	6271	27	1	1
14 Ferdinand I.	1564	6277	15	7	7
15 Maximilian II.	1576	6289	27	19	4
16 Rodolph II.	1612	5325	5	17	14
17 Matthias	1619	6332	4	5	2
18 Ferdinand II.	1637	6350	22	4	5
19 Ferdinand III.	1657	6370	14	5	10
20 Leopold still alive.					

The Con-
dition of
Spain be-
fore 'twas
rescued out
of the
hands of
the Mores.

§. 4. Spain being anciently composed of several independent States, and destitute of skilful Generals, was frequently over-run and conquer'd by Foreigners, particularly the Gallick Celts, the Rhodians, Phœnicians, Cantabrigians and Carthaginians; and at last the Carthaginians being dispossessed of it by the Romans, the whole Country became a Roman Province, in the time of Augustus Caesar; and continued so till the declension of the Western Empire, upon which it was over-run first by the Vandals, afterwards by the Swedians, and at last by the West-Goths, A. D. 410. From that time the Gothick Empire grew in Spain by degrees, and arriv'd at its highest pitch in the Reign of Recared, about the 586 year of Christ. But in the year 713, Roderic being then King, the Goths were dispossessed of Spain, or at least dispersed and subdued by the African Saracens. This Kingdom of the Mores in Spain continued for above 700 years, viz. to the year 1492, in which they were totally extirpated by Ferdinand the Catholick, whose Predecessors from Pelagius downward pretended to be of the Gothick Race, and rescued several parts of Spain by degrees, out of the hands of the Mores.

The Suc-
cession of
the Go-
thick Race
in Spain.

§. 6. The first that attempted to free Spain of the Tyranny of the Mores, was Pelagius, from whom we commence the following List of the Spanish Kings, continuing it down to our times.

Pelagius

1	Pelagius died.	735	5448	16	14	3
2	Favila	736	5449	17	15	4
3	Alfonso I.	757	5470	10	17	10
4	Froila	766	5479	19	7	4
5	Aurelius	774	5487	27	15	12
6	Silo	782	5495	7	4	5
7	Mauregatus	789	5502	14	11	12
8	Veremundus	791	5504	16	13	14
9	Alfonso II.	824	5537	21	8	2
10	Ramirus I.	830	5543	27	14	8
11	Ordonius I.	841	5554	10	6	4
12	Alfonfus III.	887	5600	28	14	5
13	Garfas	889	5602	2	16	7
14	Ordonius II.	897	5610	10	5	15
15	Froila II.	899	5612	12	7	2
16	Alfonfus IV.	903	5616	16	11	6
17	Ramirus II.	924	5637	9	13	12
18	Ordonius III.	929	5642	14	18	2
19	Sanctius I.	940	5653	25	10	13
20	Ramirus III.	965	5678	22	16	8
21	Veremund II.	981	5694	10	13	9
22	Alfonso V.	1009	5722	10	3	7
23	Veremund III.	1019	5732	20	13	2
24	Ferdinand I.	1058	5771	3	14	11
25	Sanctius II.	1065	5778	10	2	3
26	Alfonso VI.	1109	5822	26	8	2
27	Alfonso VII.	1113	5826	2	12	6
28	Alfonso VIII.	1159	5872	20	1	7
29	Sanctius III.	1160	5873	21	2	8
30	Ferdinand II.	1190	5903	23	13	8
31	Alfonso IX.	1214	5927	19	18	2
32	Henry I.	1216	5929	21	1	4
33	Ferdinand III.	1252	5965	1	18	10
43	Alfonso X.	1284	5997	5	12	12
35	Sanctius IV.	1295	6008	16	4	8
36	Ferdinand IV.	1310	6023	3	19	8
37	Alfonso XI.	1357	6070	22	9	10
38	Peter the Cruel.	1367	6080	4	19	5
39	Henry II.	1379	6092	16	12	2
40	John I.	1390	6103	27	4	13
41	Henry III.	1406	6119	15	1	14
42	John II.	1453	6166	6	10	1
43	Henry IV.	1473	6186	26	11	6
44	Ferdinand and	1516	6229	13	16	4
45	Isabella.	1504	5217	1	4	7

46 Philip I.	1506	6219	3	6	9
47 Charles V. Emp. resign'd	1558	6271	27	1	1
48 Philip II.	1598	6311	11	3	11
49 Philip III.	1621	6334	6	7	4
50 Philip IV.	1665	6378	22	13	3
51 Charles II.	1700	6413	1	10	8
52 Philip V. rival'd by Charles III. both still alive,					

How and when Portugal came to be a Kingdom. §. 7. Portugal having continued a Roman Province till the declension of the Western Empire, and being thereupon possessed by the *Goths*, fell with the rest of Spain into the hands of the *Mores*, A. D. 713. In which condition it continued till the year 1093, that it was recovered by *Alfonso* VI. King of *Castile* and *Leon*, and by him bestowed, under the Title of a tributary Earldom, upon a valiant Person named *Henry*; whose Pedigree some derive from the House of *Burgundy*, and others from that of *Lorrain*. *Alfonso* I. the Son of this *Henry* having defeated the *Castilians*, shook off the Spanish Yoke, and was proclaimed King of Portugal, A. D. 1139.

The true Race of the Portuguese Kings extinct. §. 8. The true Race of the Kings of Portugal derived from the above-mentioned *Henry* was extinct in the Death of K. *Ferdinand*, A. D. 1383. Upon which an Interregnum commenc'd; and continued to the year 1385, that *John* the Natural Son of *Peter* (*Ferdinand's* Predecessor) was proclaimed K. of Portugal. The Posterity of this K. *John* continued to possess the Crown till the year 1580, in which *Philip* II. K. of Spain united Portugal to Spain.

Portugal disunited from Spain §. 9. Portugal continued united to Spain till the year 1640 in which the Portuguese shook off the Spanish Yoke, and proclaimed for their King the D. of *Braganza*, under the Name of *John* IV. whose Posterity enjoys the Crown to this day. The following List gives the series of the Kings of Portugal from *Alfonso* I. (who first assumed the Regal Title) to the present Monarch.

Vulg. Ep. of Chr.	Ful. Per.	Cyc. ①.	Cyc. ②	Cyc. Ind.
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- 1 *Alfonso I. dyed*
- 2 *Sanctius I.*
- 3 *Alfonso II.*
- 4 *Sanctius II.*
- 5 *Alfonfus III.*
- 6 *Dionysius*
- 7 *Alfonfus IV.*
- 8 *Peter I.*
- 9 *Ferdinand*
- 10 *John the Bastard*
- 11 *Edward*
- 12 *Alfonfus V.*
- 13 *John II.*
- 14 *Emmanuel*
- 15 *John III.*
- 16 *Sebastian*
- 17 *Henry*
- 18 *John IV.*
- 19 *Alfonso VI.*
- 20 *Peter II. still alive.*

1185	5898	18	8	3
1212	5925	17	16	15
1223	5936	28	8	11
1246	5959	23	12	4
1279	5992	28	7	7
1325	6038	18	15	8
1357	6070	22	9	10
1368	6081	5	1	6
1383	6096	20	16	6
1433	6146	14	9	11
1438	6151	19	14	1
1481	6194	6	19	14
1495	6208	20	14	13
1521	6234	18	2	9
1557	6270	26	19	19
1578	6291	19	2	6
1580	6293	21	4	8
1656	6369	13	4	9
1683	6396	12	12	6

§. 10. *France* was anciently inhabited by the *Gauls*, The condi-
who were naturally a Warlike and Powerful Nati tion of
on, but being weakned by the plurality of indepen- France be-
dant States among 'em, were conquer'd by the *Romans* fore the
in the time of *Julius Caesar*, though not without great date of its
difficulty. After it had continued about 500 years in Kings.
subjection to the *Romans*, 'twas overrun by the *Goths*
and *Burgundians*, and at last by the *Franks*. a Peo-
ple of *Germany* that assumed that Name as an intima-
tion of their freedom from the *Roman* Yoak, and
chose *Pharamond* for their first King, A. D. 424.

§. 11. *Meroveus* the second King from *Pharamond*, The Mero-
(of whom he was descended) gave Name to the *Me* vzean and
rovan Family which continued in possession of the *Ca* olini-
Crown of *France*, till the Kings by dividing the King- an Fami-
dom between their Sons, made way for the authority lies poss-
of the Marshals of *France*, one of whom named *Pe* the Crown
pin, having succeeded to his Father under the Title of *France*
of Prince and Duke of *France*, was proclaimed King.
A. D. 751. *Charles* the Son of this *Pe* pin, who was
justly surnamed the Great, from his glorious Exploits,
founded the *Carolinian* Family, which enjoyed the
Crown

Crown of *France* till the year of Christ 987, in which *Hugh Capet*, the first of the present Race, was proclaimed King.

The accession of the House of Bourbon to the Crown of France.

§. 12. Tho' the House of *Bourbon* is descended of *Hugh Capet*, yet that particular branch of the Royal Family came first to the Crown in the Person of *Henry IV. A. D. 1589.* whose accession to the Throne put a Period to the Succession of the Family of *Valois*, who had enjoyed the Crown from the time of *Philip of Valois*, that disputed the Title with *Edward III. of England, A. D. 1328.*

A List of the Kings of *France.*

	Vulg. Ep. of Chr.	Ful. Per.	Cyc. ©.	Cyc. D.	Cyc. Ind.
1 Pharamond died	429	5142	18	12	13
2 Clodion	447	5160	8	11	15
3 Merovæus	458	5171	19	3	11
4 Childericus	483	5196	16	9	6
5 Clodovæus	514	5227	19	2	7
6 France was afterwards divided till the time of <i>Clovis II.</i> who died	630	5343	23	4	3
7 Dagobertus	644	5357	9	18	2
8 Clodovæus II.	661	5374	26	16	4
9 Clovis II.	666	5379	3	2	9
10 Childericus II.	678	5391	15	14	6
11 Theodoric I.	693	5406	2	10	6
12 Clodovæus III.	697	5410	6	14	10
13 Childebertus	714	5427	23	12	12
14 Dagobertus II.	719	5432	28	17	2
15 Childericus III.	725	5438	6	4	8
16 Theodoric II.	740	5453	21	19	8
17 Childericus IV. depos'd	752	5465	5	12	5
18 Pepin	768	5481	21	9	6
19 Charles the Great	814	5527	11	17	7
20 Lewis the Pious	840	5553	9	5	3
21 Charles the Bald	877	5590	18	4	10
22 Ludovicus Balbus	879	5592	20	6	12
23 Ludovicus III.	882	5595	23	9	15
24 Carolomannus	884	5597	25	11	2
25 Carolus Crassus	888	5601	1	15	6
26 Eudo Count of Paris.	898	5611	11	6	1
27 Charles the Simple	928	5641	13	17	1

Rodul-

Redulphus	936	5649	21	16	9
Lewis IV.	954	5667	11	5	12
Lotharius	985	5698	14	17	13
Ludovicus V.	986	5699	15	18	14
Hugo Capetus	996	5709	25	9	9
Robert	1033	5746	6	8	1
Henry I.	1060	5773	5	16	13
Philip I.	1108	5821	25	7	1
Lewis the Fat.	1137	5850	26	17	15
Lewis VII.	1180	5893	13	3	13
Philip II.	1223	5936	22	8	11
Lewis VIII.	1226	5939	3	11	14
Lewis IX.	1270	5983	19	10	13
Philip the Hardy	1286	5999	7	7	14
Philip the Handsome	1313	6026	6	3	11
Lewis X.	1315	6028	8	5	13
John I.	1315	6028	8	5	13
Philip the Tall.	1321	6034	14	11	4
Charles IV.	1328	6041	21	18	11
Philip de Valois	1356	6063	15	2	3
John II.	1364	6077	1	16	2
Charles V.	1380	6093	17	13	3
Charles VI.	1422	6135	3	17	15
Charles VII.	1461	6174	14	18	9
Lewis XI.	1483	6196	8	2	1
Charles VIII.	1498	6211	23	17	1
Lewis XII.	1515	6228	12	15	3
Francis I.	1547	6260	16	9	5
Henry II.	1559	6272	28	2	2
Francis II.	1560	6273	1	3	3
Charles IX.	1574	6287	15	17	2
Henry III.	1589	6302	2	13	2
Henry IV.	1610	6323	23	15	8
Lewis XIII.	1643	6356	28	10	11
Lewis XIV. still alive.					

S. 13. In ancient times *England* was divided into several independent Principalities, as well as most other Countries of *Europe*; which render'd them an easier purchase to Foreign Nations; particularly to the Romans, who visited *Great Britain* in the time of *Julius Caesar*; tho' his sudden departure left it unconquered till the Reign of the Emperour *Claudius*, in which the Southern part of the Island was made a Roman Province. *England* continued in subjection to the Romans above 400 years; after which, being left to themselves, they chose *Vortigern* for their King, but were

forc'd to call in the *Saxons* to assist them against the *Picts* and *Scots*. The *Saxons* allur'd by the pleasantness of the Country, did thereupon take occasion to lodge the possession of *England* in their own hands, and expell *Cadwallader* the last of the *British Race*,
A. D. 450.

The Progress of the Saxons & Danes in England. §. 14. The *Saxons* who came thus into *Britain*, (either from *Holstein* or *Friezland*) were anciently called *Angles*; and in preservation of their Original Title, gave the Name of *England* to the Southern part of the Island that they possessed. The Countries they possessed were at first divided into seven Kingdoms, which after a long series of mutual Divisions, were united by *Fgbert* King of the *West-Saxons*, who was thereupon stild King (not of the *Saxons*, but) of *England*; in his Reign the *Danes* invaded *England*, and after repeated depredations, the *Danish* King *Cannute* was Crowned King of *England* *A. D. 1017*. The *Danes* continued to enjoy the Crown about 26 years; after which it fell into the hands of *Edward the Confessor* *A. D. 1042.*

The Norman Conquest. §. 15. *Edgar Athelin* the Cousin of *Edward the Confessor*, laid claim to the succession upon his Death: but his pretensions were soon stifled by *William* surnamed the *Conqueror*, who being the Son of *Robert D.* of *Normandy*, invaded and conquer'd (or at least obtained) the Kingdom, *A. D. 1066*. The Posterity of *William* succeeded in order till the year 1135, in which the Male Race was extinct by the Death of *Henry I.* the Crown being then convey'd by the Female Right, and so continued in the Line of Blood till the Relinquishment of *Richard II.* in favour of the House of *Lancaster*, *A. D. 1399.*

The Houses of Lancaster and York their accession to the Throne. §. 16. The House of *Lancaster* enjoyed the Crown till *Edward IV.* (of the House of *York*) was declared King, *A. D. 1460*. These two Houses, whose opposite pretensions had been long pernicious to *England*, were at last happily united in the Person of *Henry VII.* who married the daughter of *Edward IV.* *A. D. 1399.*

The Scotch Race. §. 17. The Succession went on regularly in the Posterity of *Henry VII.* and upon the death of *Q. Elizabeth*, *A. D. 1602*, the Crown was devolv'd to *James VI.* of *Scotland*, as being the next Heir. The *Scotch Race*

Race continued in possession of the Crown till the year 1648 that *Charles I.* was murdered ; upon which an Interregnum insued till the 1660: from whence we date the happy Restoration of *Charles II.*

§. 18. In regard, that the Invasion of the Normans is the most remarkable Epocha in the English History ; we shall here present the Reader with a List of the English Kings from *William the Conqueror.*

A List of the Kings of England from William the Conqueror.

William I. died

William II.

Henry I.

Stephen

Henry II.

Richard I.

John

Henry III.

Edward I.

Edward II.

Edward III.

Richard II.

Henry IV.

Henry V.

Henry VI.

Edward IV.

Edward V.

Richard III.

Henry VII.

Henry VIII.

Edward VI.

Queen Mary

Queen Elizabeth

James I.

Charles I. Murther'd

Charles II.

James II. dethron'd

William III. }

Mary }

Ann now reigns

<i>Vulg. Ep. of Chr.</i>	<i>Ful. Per.</i>	<i>Cyc. ①,</i>	<i>Cyc. 2.</i>	<i>Cyc. Ind.</i>
1088	5801	5	6	11
1100	5713	17	18	8
1135	5848	24	15	13
1154	5867	15	15	2
1189	5902	22	12	7
1199	5912	4	3	2
1216	5929	21	1	4
1272	5985	21	19	15
1307	6020	28	16	5
1327	6040	20	17	10
1377	6090	14	10	15
1399	6112	8	13	7
1413	6126	22	8	6
1422	6135	3	17	15
1460	6173	13	17	8
1483	6196	8	2	1
1483	6196	8	2	1
1485	6198	10	4	3
1508	6221	5	8	11
1547	6260	16	9	5
1553	6266	22	15	11
1558	6271	27	1	1
1602	6315	15	7	15
1625	6338	10	11	8
1648	6361	5	15	1
1687	6398	14	14	8
1688	6401	17	17	11
1701	6415	3	12	10
1694	6407	23	4	2

§. 19. The Kingdom of *Sweden* is said by the Na- and Pro-
tives to have commenc'd soon after the Deluge. gress of the
Twenty four years before Christ, the famous *Orbin Kings of*
Sweden.

or *Woden*, being driven by *Pompey* out of *Asia*, conquered *Sweden*, and settled the Crown upon his Posterity. *A. D.* 829 the *Swedes* imbraced the Christian Faith. In the Reign of *Olaus Skotkonung* the two Kingdoms of the *Swedes* and *Goths* sunk their mutual enmity into a perfect union; and to this day the King of *Sweden* is styl'd King of the *Swedes* and *Goths*. The Family of the *Tolekungers*, that aim'd so long at the Crown, and created so much trouble in *Sweden*, began to make the greatest figure in the Reign of *Erick Lisper*, and at last were humbled by a fatal blow in the Reign of *Magnus* who died, *A. D.* 1288.

Sweden
rescued
from the
barbarity
of the
Danes.

§. 20. The intestine commotions of *Sweden*, and the pretensions and cruelty of the Kings of *Denmark*, involv'd that Country in a long series of trouble, which occasioned frequent Interregnums. But at last the *Danish* Yoak was shook off by the Valour and Resolution of *Gustavus Erickson*, who was Proclaim'd King *A. D.* 1528, and in the year 1544 the Succession was declared Hereditary to him and his Posterity. Pursuant to which Declaration the Crown of *Sweden* continues in that Line to this day.

A List of the Kings of *Sweden* from *Gustavus I.*

	Vulg. Ep. of hr.	Ful. Per.	Cyc. ☉.	Cyc. ☽.	Cyc. Ind.
<i>Gustavus Erickson</i> died	1559	6272	28	2	2
<i>Eric XIV.</i> depos'd	1567	6280	8	10	10
<i>John III.</i> diel	1592	6305	5	16	5
<i>Sigismund</i> depos'd	1600	6313	13	5	13
<i>Charles IX.</i> diel	1611	6324	24	16	9
<i>Gustavus Adolphus</i>	1632	6345	17	18	15
<i>Q. Christina</i> resigns	1654	6367	11	2	7
<i>Charles Gustavus</i>	1666	6379	23	14	4
<i>Charles XI.</i>	1697	6410	26	7	5

The accessi-
on of the
Olden-

burg Fa-
mily to the

Crown of
Denmark

and No-
verred by

§. 21. *Denmark* is a very ancient Kingdom, the Antiquity of which runs a great way before the Birth of Christ. Just before our Saviours Birth 'twas Govern'd by *Frotho III.* who extended his Conquest o-

ver

ver the Neighbouring Nations. *A. D.* 846. *Eric I.* introduced the Christian Religion. In the year 1396 an Agreement was made by the three States of *Sweden*, *Denmark* and *Norway*, that these Northern Kingdoms should be all rul'd by one King; but the Union did not last long, for *A. D.* 1449 the *Danes* and *Normegians* chose for their King, *Christian Earl of Oldenburg*, whose Family has continued ever since in possession of these two Crowns. The Kings of *Denmark* and *Norway* have had several various Adventures with the *Swedes*; and after the conclusion of a Peace in the Reign of *Frederick II.* were declared absolute Sovereigns, and entitled to a hereditary Crown. The following Table gives the series of the Kings of *Denmark* from *Christian* the first of the *Oldenburg* Family.

	Vulg. Ep. of Chr.	Ful. Per.	Cyc. ☉.	Cyc. ☽.	Cyc. Ind.
<i>Christian I.</i> died	1481	6194	6	19	14
<i>John</i>	1513	6226	10	13	1
<i>Christian II.</i> dethroned	1532	6245	1	13	5
<i>Frederic I.</i> died	1533	6246	2	14	6
<i>Christian III.</i>	1558	6271	27	1	1
<i>Frederic II.</i>	1588	6301	1	12	1
<i>Christian IV.</i>	1648	6361	5	15	1
<i>Frederic III.</i>	1670	6383	27	18	8
<i>Christian V.</i>	1699	6406	28	9	7
<i>Frederic IV.</i> now enjoys the Crown					

§. 22. The History of *Muscovy* being wrap'd up in the series of ignorance and obscurity, we only know that in the year of the Prince 989 *Woldemir* their Prince imbraced the Christian Religion; and the succeeding Princes had several Adventures with the *Tartars*, *Swedes* and *Poles*. *John* was the first Prince that reduc'd the petty Principalities of *Russia* into one Body, *A. D.* 1470. and freed 'em from their dependency on the *Tartars*, to whom they had been subject above 200 years.

*The Origin
of the Com-
monwealth
of Hol-
land.*

§. 23. The *Netherlands* having fallen to the House of *Austria* were united in the Person of *Charles V.* who governed 'em in Peace and Prosperity. But in the Reign of his Son *Philip II.* they were distracted with intestine commotions, which gave rise to the potent Common-wealth of *Holland*, that was first form'd in the Union of *Utrecht*, A. D. 1579.

*The Occa-
sion of the
Revolt of
the Seven
United
Provinces.*

§. 24. The Revolt of the Seven United Provinces (which now make up the Republick of *Holland*) is imputed to the following causes. 1. The haughty humour of *Philip II.* his fondness of the *Spanish* Customs, and his constant Residence in *Spain*. 2. The Craft and Ambition of *William I.* Prince of *Orange*, who fomented their Divisions. 3. The Poverty and turbulent Spirit of the Nobility, who had run themselves in debt, by endeavouring to outdo the *Spaniards* in a splendid appearance at Court. 4. The resentment of the Clergy, occasioned by *Philip's* applying the Revenues of several Abbies to the maintenance of new created Bishops. 5. The Bigotry of *Philip* in introducing the Inquisition in a Country that was obliged to favour several Religions, upon the account of their Trade; and besides was inhabited by an open hearted and free spoken People.

*The Origin
of the Com-
monwealth
of Switzer-
land.*

§. 25. *Switzerland* being anciently a part of the *German Empire*, three small Countries retaining to it, (namely *Ury*, *Switz* and *Underwalden*) were intitled to great priviledges, said to be granted 'em by the Emperor *Lewis the Pious*; in vindication of which they entered into an Association, and fell upon the Emperors insolent Judges or Vicars, A. D. 1308. and after a Victory obtained over *Leopold Arch-Duke of Austria*, the Son of the Emperour, *Albert I.* confirm'd their Confederacy by solemn Oaths, A. D. 1320. from whence we date the Origin of this Republick.

*How it
came to be
independ-
ent of the
Empire.*

§. 26. The first intention of this Confederacy was not to separate themselves from the *German Empire*, but only to maintain their ancient Priviledges: yet by degrees they departed from the Imperial homage, and being strengthened by the gradual accession of the other Cantons of *Switzerland*, the whole Confederacy was declared a Republick, independant of the *Roman Empire*, in the Peace of *Westphalia* concluded, A. D. 1648.

§. 26. The

§. 27. *Poland* being abdicated by its ancient Inhabitants, fell in the year of Christ 550, into the hands of a stragling sort of People, under the conduct (as 'tis said) of one *Lechus*, who laid the foundation of a new State in that Country under the Title of a Duke. After the Race of this *Lechus* was extinct, the Administration of Affairs was put into the hands of twelve Governours, called *Vayvods*; who after the good Services they had done in civilising this barbarous People, and guarding 'em with good Laws and wholesome Constitutions, had the misfortune to be divided among themselves: and thereupon the *Poles* chose one *Cracus* for their Prince, A. D. 700.

The date of the first Princes in Poland.

§. 28. The Race of *Cracus* being soon after extinct, the *Poles* chose their Princes, by Stratagems, Horse-races, &c. and at last after a troublesome Interregnum, elected one *Piasius*, a Peasant, whose Posterity reigned for a long while in *Poland*; and from whom such of the Natives as have since obtained the Royal Dignity are called *Piasti*. The fourth after *Piasius*, namely *Miccislaus* 1. introduced the Christian Faith, A. D. 965. In the year 999 *Baleslaus Chrobos* Prince of *Poland* was dignified with the Title of King by the Emperor *Otho* III. and the Kingdom was declared independent of the Empire.

The first Kings of Poland.

§. 29. *Vladislaus* 1. being the fourth after that *Boleslaus* was so over aw'd by the Pope that he drop'd the Title of King A. D. 1082. And his Posterity succeeding to the Regency, continued to disclaim the Royal Title, till the year 1291, in which *Premislaus* Lord of great *Poland*, resumed the Title of King. After which the *Poles* disposed of their Crown sometimes in the Royal Line of their late Kings, and sometimes upon Foreigners, particularly the K. of *Hungary*, D. of *Lithuania*, D. of *Anjou*, P. of *Sweden*. To conclude, *John Sobieski* the *Polish* General was declared K. of *Poland*, A. D. 1674, and succeeded by *Frederick* D. of *Saxony*, A. D. 1697 who still continues his doubtful and troublesome Reign.

The Title of King discontinued in Poland, and after 200 years resumed.

A List of the Kings of *Poland* from *Premislaus*, who resumed the Regal Title, *A. D.* 1291.

	<i>Vulg.</i> <i>Ep. of</i> <i>Chr.</i>	<i>Jul.</i> <i>Per.</i>	<i>Cyc.</i> ☉	<i>yc.</i> D	<i>Cyc.</i> <i>Ind</i>
<i>Premislaus</i> died	1291	6004	12	19	4
<i>Uladislaus</i> III.	1333	6046	26	4	1
<i>Casimir</i> III.	1370	6083	7	3	8
<i>Lewis</i>	1382	6095	19	15	5
<i>Uladislaus</i> IV.	1434	6147	15	10	12
<i>Uladislaus</i> V.	1444	6157	25	1	7
<i>Casimir</i> IV.	1492	6205	17	11	10
<i>John Albert</i>	1501	6214	26	1	4
<i>Alexander</i>	1506	6219	3	6	9
<i>Sigismond</i> I.	1548	6261	17	10	6
<i>Sigismond</i> II.	1572	6285	13	15	15
<i>Henry Valois</i> relinquished the Crown.	1574	6287	15	17	2
<i>Stephen Batori</i> died	1586	6299	27	10	14
<i>Sigismond</i> III.	1632	6345	17	18	15
<i>Uladislaus</i> VI.	1648	6361	5	15	1
<i>Casimir</i> died in <i>France</i> .	1672	6385	1	1	10
<i>Wisniewski</i>	1674	6387	3	3	12
<i>Sobieski</i>	1696	6409	25	6	4
<i>Frederick Augustus</i> still alive					

C H A P.

CHAP. II,

Of the Epocha of the Papal Hierarchy,

RULES.

- I. We commence the Papal Hierarchy from the time of Boniface III. Bishop of Rome, who assumed the Title of Oecumenical Bishop, A. D. 606. An. Jul. Per. 5219. Cyc. ©. 11. D. 13. Cyc. Ind. 14.

§. 1. **I**N the earliest times of Christianity, the Civil ^{The Origin} Power was lodged in the hands of Heathen ^{of the power} Magistrates. This obliged the first Christians to establish a Church Government independant of the Civil ^{Bishops.} Power : by which means their Bishops came to possess the Authority of deciding, not only in Ecclesiastical Affairs, but even in the case of prohibited degrees of Marriage, and private contentions with reference to Civil Rights : the Christians being at that time unwilling to give the Heathens any occasion of Scandal from their mutual Contests. At the same time, considering that some sorts of Vices prohibited in the Gospel were not punishable by the Pagan Laws, and that a holy and innocent Life was the most effectual recommendation of their Religion, they excluded from their Communion such profess'd Christians as scandalised the Profession by their vicious lives.

§. 2. The Power thus possessed by the Bishops or Heads ^{How the} of the Clergy, was afterwards abused by the Bishops ^{Bishop of} of Rome, who have thereupon founded a Monarchy ^{Rome came} that is not to be parallel'd in the Records of History. ^{to aspire to} Rome being the Capital City of the Roman Empire, in a ^{preceden-} which Christianity had its first rise and increase, the ^{cy.} Bishop of that place claimed a precedency before the other Bishops, which was afterwards disputed by the Bishops of Constantinople upon the decay of the Western Empire : but the Eastern Emperors never suffer'd the Constantinopolitan Clergy to inroach so far upon their Authority, as to make any parallel to the Power of

of the Bishops of *Rome*, which is owing in a great measure to the translation of the Imperial seat to *Constantinople*, the Barbarity and Ignorance that spread it self over the Western Parts, upon the decay of the *Roman Empire*, and to the subsequent introduction of the Scholastick Learning, taught by a Pedantick and ignorant Clergy. We must consider further, that after the Persecutions which the Christians had indured under the Pagan Emperors were ceas'd, the Bishops were made subordinate to Metropolitans or Arch-Bishops, among whom the Bishops of *Rome*, *Constantinople*, *Antioch* and *Alexandria*, were the most considerable; these being the four principal Cities of the *Roman Empire*: And out of spite to the Patriarch of *Constantinople* who would not approve of the Murther of *Mauritius*, the Emperor *Phocas* granted the precedency to *Boniface III.* the then Bishop of *Rome*, who thereupon assumed the Title of Oecumenical Bishop, *A. D.* 606.

CHAP. III.

Of the Epocha of the Reformation.

RULES.

1. *This remarkable Period, in which a seasonable discovery was made of the errors and abuses that had then crept into the Church of Rome. This Period, I say, takes its date from the 1517 year of the vulgar Epocha of Christ; that being the year in which Luther, (the first Reformer) wrote against Indulgencies.*
2. *The 1517 year of Christ was coincident with the 6230 of the Julian Period; Cycle of the Sun 15. of the Moon 17. of the Indiction 5.*
3. *The Reformation began in the time of Pope Leo X. who was invested with the Papal Dignity in the 1512 year of the vulgar Epocha of Christ.*
4. *If therefore 6229 years be subtracted from the Current year of the Julian Period, or 1516 from that of the vulgar Epocha of Christ, the Residue shews the year since the Commencement of the Reformation:*
And

And in like manner, if you want to know how many years before the Reformation any certain thing happened, subtract the given year (of the Julian Period) in which it happened, from 6229, and the Remainder will give you the required distance of time.

S. 1. **Pope Leo's Indiscretion in granting Indulgen-** The occasi-
cies and neglecting the duties of his Function on of the
 gave occasion to *Martin Luther* a Friar of the Her- Reformati-
 mits Order of *St. Austin* to publish at *Wirttemberg* on.
 in *Saxony*, 95 Theſes againſt Indulgencies; in oppo-
 ſition to which *John Tezel* a *Dominican* Friar publiſh-
 ed ſome other Theſes at *Frankfort*. We can't preſent
 the Reader with a more compendious and juſt Account
 of this matter than that we have from *Sam. Puffen-*
dorf's deſcription of the *Spiritual Monarchy* of *Rome*,
 in theſe Words. Not to dive into the hidden Coun-
 ſels and Deſigns of God, we ſhall only ſhew how far hu-
 mane circumſtances were concern'd in the buſineſs of the
 Reformation. Pope *Leo X.* of the *House of de Medi-*
cis was an affable and magnificent Man, and very li-
 beral to all honeſt and Learned Men. He might have
 made a very good Pope, if he had had but an indiffe-
 rent knowledge of Religion, and an inclination to Pie-
 ty; whereas he was equally a Stranger to both, having
 lived very ſplendidly, and by his Liberality and Mag-
 nificence exhausted the *Apoſtolical Chamber*; and not
 being acquainted with the Arts of acquiring Riches, he
 had recourſe to the invention of *Cardinal Laurence*
Puccius, who after many contrivances fell upon that of
 raiſing Money by Indulgencies. Theſe Indulgencies were
 therefore ſent abroad to all parts of Chriſtendom both
 for the Dead and the Living. Eggs, Milk and the like
 were allowed to be eaten on the *Faſt-days*. The ſeveral
 Sums of Money to be thereby raiſed, were before hand
 appropriated to certain uſes. All that aroſe from the
 Collections in *Saxony* and the adjacent Countries was
 granted to *Magdalen* the Pope's Siſter. She, to make
 the moſt of the Pope's Grant, committed the whole manage-
 ment of her Share to one *Arcimbolda* a Biſhop by his Ti-
 tle and Court, but particularly verſed in the *Genoueſe*
 way of Merchandiſing and Tricking. This Biſhop ha-
 ving nothing in view but the getting of Money, employ-
 ed ſuch Collectors or Farmers as proffered the moſt;

cd

and whereas it had formerly been a custom in Saxony to lodge the Proclamation of Indulgencies in the hands of the Hermits of the Order of St. Austin; he fearing their previous acquaintedness with the former way of proceeding, and mistusting their honesty, imployed the Dominicans to preach up the Indulgencies. The Austin Friars being thereby defrauded of their Authority and wonted profit, took all occasions to censure the Dominicans, and the Dominicans on the other hand preached so extravagantly in the way of their new Office, that all their Audiences were scandalised at it, especially considering that the Commissioners lived in a continued course of debauchery, and spent with great Infamy what the poor Country Fellows spared out of their Bellies to expiate their Sins. This obliged Luther an Austin Friar, to ingage in a dispute upon the head of Indulgencies with Tezel a Dominican. Luther having both Reason and Scripture on his side, his Adversary had nothing to alledge for it, but the Authority of the Pope and the Church. Thereupon Luther was obliged to examine the Foundation of the Popes Authority, and the present State of the Church; which led him by degrees into the discovery of errors and abuses that had crept into the Church, and to an invective against the Impostures and scandalous lives of the Monks and Priests; recommending it as a duty incumbent upon the Civil Magistrates to redress such disorders. To gain his purpose the better, and withall to ingage the Magistrates in his interests, he spoke very magnificently of the Nature and Grandeur of the Civil Power, which the Priests had hitherto represented as despicable. By this means this first Reformer got to the head of a great Party, and his Doctrine was spread every where.

The circumstances that concurred to the Reception of Luther's Doctrine.

S. 2. To conceive how a poor Friar was able to give such a blow to the Chair of Rome, we must, next to the supreme direction of God Almighty, consider the following circumstances. 1. Luther's first *Theses* being only pointed at Indulgencies, and being back'd by Reason and Scripture, he had many Popish Divines on his side, besides some Cardinals and even George D. of Saxony. Nay, 'tis said, Maximilian the Emperor was not his Enemy. 2. His Adversaries were so perverse that nothing convince them, even while Luther himself had not the least thoughts of falling off from Popery.

perry. A few *Dominican* Commissioners, infamous both for ignorance and scandal, enter'd the Lists with him, and finding they would be losers by his Proposal, managed the controversy with all the clamour and indiscretion imaginable. The Pope (*Leo X.*) patronized 'em with an indiscreet violence, and by his Bull dated *Novem. 1518.* cut off all means of Accomodation. Cardinal *Cajetan* rejected *Luther's* Proposal of being silent, provided his Adversaries would be silent; and insisted on a Recantation; which provok'd so resolute a Man as *Luther* to fall from Manners to Doctrines, and attack even the Pope himself. The Pope made continual instances at the Court of *Saxony* for *Luther's* beeing delivered up. When *Luther* appealed to a Council, the Pope by frivolous evasions put off the calling of one. Now these inflaming circumstances made *Luther* the more eager in making out the reasonableness of his Advances, and lashing his incorrigible Adversaries. 3. At that time the Clergy was scandalously ignorant and immoral; all Religion was involv'd in Sophistry and Ceremony; and *Europe* being then reduc'd to a more flourishing condition than before, the Learned Persons who thereupon appeared in the World were opposed by the ignorant Priests, who could not bear the glance of so bright a light. Whilst this War betwixt the Lovers and the Persecutors of Learning was carried on with great heat on both sides, *Luther's* Doctrine appeared in the World: And the Monks making it their business to involve the most learned Men in the same charge with *Luther*, in hopes to sink 'em both at once, it followed by a natural consequence that most of the Learned Men in *Germany* sided with *Luther*. 4. At the same time the Pope most imprudently fell out with *Henry VIII.* of *England*, who thereupon, out of spite to the Pope, made way for the settlement of the Protestant Religion in his Dominions. 5. The Pope by encouraging *Ferdinand the Catholick* did at that time provoke the House of *Navarre* to revenge themselves upon his Holyness by propagating and protecting the Protestant Religion in *France*. 6. A great many good Men of the Roman Catholick Religion were glad to see *Luther* lash the insolent and ignorant Monks, for at the first appearance of his *Theses*, neither these
good

these good Men nor *Luther* himself dream'd of a separation from the Church of *Rome*, till the tenaciousness and indiscretion of his Adversaries, run the dispute upon such points, as discovered the fallacy of *Romish* Church. 7. The Princes and the Estates of *Germany* were at the same time very much dissatisfied with the Court of *Rome*, which had loaded 'em with heavy impositions, for no other purpose but to maintain the grandeur of the Ecclesiasticks at *Rome*. 8. The general fear that was then in *Germany* of an invasion by the *Turks*; and the differences arising betwixt *Charles V.* *Francis I.* and *Henry VIII.* did greatly promote the Reformation: for by this means the thoughts of Statesmen were ingrossed, or at least so diverted as to leave but little time to mind the Religious dispute.

Erasmus
had a considerable
share in the
Reformation.

§. 3. Tho' we have given in *Luther* for the first Reformer, yet we can't deny, that *Erasmus* of *Rotterdam* had a considerable share in the Reformation; for even before *Luther* he discovered and reprehended a great many abuses and errors, he rejected the School Divinity, and recommended the reading of the Bible and the Fathers; he ridicul'd the Barbarity and Ignorance; justified by the Monks, and at first approved of *Luther's* cause, though he always censured his violent and biting way of Writing. Nay, his silence alone was a great check to *Luther's* Adversaries: for *Erasmus* being then esteemed the most Learned Divine of the Age, the World interpreted his silence to be a tacit approbation of *Luther's* Advances. 'Tis true, he afterwards published his Treatise *de Libero Arbitrio*; but it made no great impression upon the Minds of the People, it being very manifest that he writ it rather to please others, than to satisfy his own inclination. Besides, that was not the main point in dispute; and the propositions he offered were sufficiently refuted by *Luther*.

Why the
Reformation
did not
meet with
the desired
success.

§. 4. Notwithstanding the reasonableness of *Luther's* Doctrines, and their consonancy to Scripture; yet the Reformation met with a warm opposition in several places, and that for the following reasons. 1. The divisions of the Protestants hindered the spreading of the Reformation: For tho' *Luther* gave the first alarm, yet the rest were willing to distinguish themselves

selves by Additions of their own. This occasioned disputes among them; and there being no superior Power to decide their Controversies, every one was obstinate in his way; from whence arose such Schism that instead of falling upon the Common Enemy they fell upon one another. 2. A great many Protestants, under the cloak of Reformation, led impious and scandalous lives, which proved a heavy reproach to the Doctrines of *Luther*, who had inveighed so warmly against the licentiousness of the Clergy. 3. *Luther* threw the direction of Ecclesiastical Affairs into the lap of the Civil Magistrates. Now no State pretending for an Authority over the rest, every one acted more for themselves than against the common Enemy. 4. Soon after the publication of *Luther's* Doctrine, whole swarms of Fanaticks, Anabaptists and the like, appeared in the World; and the Boors in *Germany* run as it were mad, and made a most dangerous Insurrection: Upon which some Sovereign Heads suspected the *Lutheran* Doctrine, as if it had encouraged Schism and Rebellion. 5. *Luther* having submitted his Dispute with *Eckius* to the University of *Paris*, in hopes they would favour him, as being dissatisfied with *Leo X.* upon the abolition of the Pragmatick Sanction; they nevertheless gave it against him with a great deal of warmth; which weighed mightily with some in prompting 'em to oppose the Reformation. 6. Some alledge that the increase of the Protestant Religion was much thwarted by *Zwinglius* and *Calvin*, their offering all on a sudden to introduce too great a Reformation by abolishing all Ceremonies and Ornaments, destroying all Reliques, breaking the Altars and Images, sinking the Order of the Hierarchy, and despoiling Religion of all such things as did most affect the Eyes and outward Senses of the People; whereas *Luther* had made but very little alteration in outward matters. This is said to have provoked the common People, and inspired 'em with a zeal for that Religion which they received from their Ancestors. 7. The Papists have since taken care to rectify the grossest abuses, complained of by *Luther*. The Popes are now less scandalous in their Lives, more civil to Sovereign Heads, and in appearance promoters of Peace: so that now all their Intrigues are carried on under hand.

The

The scandalous Trade of Indulgences and the grosser sort of Simony is now exchange'd for handsomer ways of bubbling the People out of their Money. The Bishops court Learning and Piety; the Monks and other Priests are rouz'd from their lazy ignorance, and arm'd with the School distinctions, by which means they ingross the Education of Youth, and make a mighty noise in defending their cause. Instead of propagating their Religion by Sword and Fire, they inveigle Profelytes by fair Words, great Promises, and even actual Recompences, which the Wealth of their Church enables 'em to give : whereas on the contrary, if any one goes over from them to the Protestant Religion, if he has not wherewithall to live or is not endowed with extraordinary qualifications, he must expect nothing but want. 8. The K. of *Spain*, has since the appearance of the Reformation, found it for his interest to stand by the Popish cause, and assist the League so powerfully, that *Henry IV.* could not keep his Crown without renouncing the Protestant Religion: 9. The House of *Austria* have been a great Instrument for promoting the Popish Interest, in driving the Protestants out of the Hereditary Countries in *Germany*, out of the Kingdom of *Bohemia* and its dependencies, and in the late instances of severity to the Protestants in *Hungary*, whom they have either expell'd or forc'd to turn.

F I N I S.

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H E L V I C U S's *Chronological Tables* recommended by Mr. *Lock* in his *Thoughts concerning Education*, pag. 328. to be added to this Book, to be turn'd to on all Occasions. Are Sold by *A. Bosvile* at the *Dial* and *Bible* against *St. Dunstan's Church* in *Fleetstreet*.

